GOD'S CALL TO HELEN DARCIS

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LUTHER'S CATECHETICAL WRITINGS

GOD'S CALL TO REPENTANCE, FAITH AND PRAYER

THE BIBLE PLAN OF SALVATION EXPLAINED BY LUTHER.
TRANSLATED, WITH THE HELP OF OTHERS,

BY

PROF. JOHN NICHOLAS LENKER, D. D.

Author of "Lutherans in All Lands," Translator of Luther's Works Into English, and President of The National Lutheran Library Association.

VOL. I.

SECOND THOUSAND.

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The Luther Press.
MINNEAPOLIS, MINN., U. S. A.
1907.

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The Unity of God's Teachings.

Right Faith in God and True Love to Our Neighbor.
As set forth in the Catechism and in this volume.

Ten Words of God to Man.

God's Commandments.[1]

First Table of the Law.
Our Love and Duty to God.

1. I am Jehovah thy God. Thou shalt have no other gods before me.

2. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

3. Remember the Sabbath day to keep it holy. (Thou shalt sanctify the holy-day or rest-day.)

Second Table of the Law.
Our Love and Duty to Man.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's house.

10. Thou shalt not covet anything that is thy neighbor's.

For I Jehovah thy God am a jealous God, visiting the iniquity of the fathers (etc).

Ten Words of Man in Reply.

The Apostles' Creed.[2]

True Faith in the Triune God;
Father, Son and Holy Spirit.

1. I believe in God the Father Almighty, maker of heaven and earth.

2. I believe in Jesus Christ my Lord (etc.), who came from heaven to reveal God's name to me by his teachings, death and resurrection.

3. I believe in the Holy Spirit (etc.), for whose work of applying Christ's redemption the holy-day has been set apart.

The Lord's Prayer.[3]

Seven Petitions Christ Taught.

4. Our Father who art in heaven, hallowed be thy name.

5. Thy Kingdom (of grace and life) come.

6. Thy will (and not the will of the flesh) be done (in me).

7. Give us this day our daily bread. (Then we need not steal.)

8. And forgive us our debts, as we forgive our debtors.

9. And lead us not into temptation.

10. But deliver us from evil.

For thine is the kingdom and the power and the glory for ever and ever. Amen.

[1] "The Word of the Lord abideth for ever." 1 Peter 1, 25.

[2] "Thou art the Christ, the Son of the living God." Matt 16, 16.

[3] "God is a Spirit: and they that worship him must worship in spirit and truth." John 4, 24.

Meditate upon the relations of these words of God and of man to each other. God commands, man believes and prays. Luther says, "The Ten Commandments are the doctrine of doctrines, the Apostles' Creed the creed of creeds, and the Lord's Prayer the prayer of prayers. God the Father gave the Ten Commandments; Christ dictated the very words of the Lord's Prayer; and I believe the words of the Apostles' Creed to be inspired by the Holy Spirit." The Trinitarian is the only true conception of God. Here we have the will of the Father, the redemption of the Son and the work of the Holy Spirit. The Lord's Prayer repeats and includes the Commandments and the Creed in prayer. "Wherever the Holy Spirit is there is nothing but prayer." The first part of the Catechism awakens fear, the second love, the third trust. Try to obey, try to believe, try to pray.

Dedication.

To parents and teachers, pastors and authors, Sunday schools and young peoples' societies, and all Protestants interested in developing a better system of Christian instruction, supplementary to that of the public schools, this volume is in love, faith and hope prayerfully Dedicated.

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Foreword.

Having completed the first English translation of the five volumes of Luther's Church Postil on the Gospel texts of the Church Year, we now turn to his no less valuable Catechetical Writings. From the pulpit to the school is the change, but it is the same Luther—the same truths and principles. Luther's school and pulpit did not conflict; the one strengthened the other. Both were Christo-centric. After four hundred years of test and service, his homiletical and pedagogical writings are still in daily service as Protestant classics, in Germany, Denmark, Norway and Sweden; also in Finland, Russia, Austria, and wherever the Hanseatic Germans and the Viking Scandinavians have settled, and that is almost everywhere. It is their pulpits and schools that have made these peoples the power they are in the world today. Luther and Melanchthon dominate the Germans, Luther and Rosenius the Swedes, Luther and Hauge the Norwegians, Luther, Grundvigt and Wilhelm Beck the Danes.

Religion and Education.

Religion is the great need of the child, and education is the instinct of the parent. Both religion and education are as old as the race. In the future, as in the past, one will influence the other. Religion has at different times, as among the Jews, the early Christians and the first Protestants, determined the character of the domestic, social and political life of civilized countries. In ancient and modern times the servants of religion have often been the educating class. The education of Europe and America is not merely religious, but is Christian. Their Christian missions plant the school alongside the church. An irreligious school is a misnomer. At the present time in our own country the perplexing problem of teaching religion has little or no place in our public schools, while in those of Germany nineteen hours each week are set apart for religion. Time will no doubt develop a system of education that will neglect no part of man's nature, but "will train the young to be strong, intelligent and, above all, righteous men and women."

Luther and Melanchthon, Two Witnesses, Agree.

Luther in founding the Protestant church, school and library was more than a humanist and a realist; he was a Christian. In his pedagogical writings he had in mind a comprehensive system of education: (1) the primary schools (2) the secondary schools and (3) the universities. "In schools of all kinds," he says, "the chief and most common lesson should be in the Scriptures."

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Melanchthon, the preceptor of Germany, who called Luther "a miracle among men," substantially agreed with Luther's educational views. Of primary pupils, he says: "They shall first learn to read the primer, in which are found the alphabet, the Lord's Prayer, the Creed and other Prayers." Of second grade pupils he says, "The teacher shall hear the whole grade, one after another, repeat the Lord's Prayer, the Creed and the Ten Commandments. Afterwards he shall explain these in a simple and proper manner, whereby the children may thoroughly understand the fear of God, faith and good works, which are necessary to an upright life. He shall require them to learn a few easy Psalms in which are contained the principles of a holy life." These principles dominate nearly all the Protestant schools of the continent of Europe today.

Books like "The History of Education," by Prof. Painter, give Luther and Melanchthon their true place in the education of the world and show that they, like most great educators, carefully guarded against the evil of our day, that of overburdening the child with too many studies. In our modern Bible teaching, has not one difficulty been that the instruction has been too general and covered too much ground without any unity and system? A good textbook is needed in any school to teach religion as well as mathematics or any other study. Think of the confusion in teaching the various branches of secular education by distributing weekly leaflets on history, mathematics and the sciences.

In the "American Educational Review" of September, 1907, one writes: "The United States can receive an object lesson from Emperor William of Germany. There the government has passed a law affirming emphatically the necessity of dogmatic religious instruction in the schools supported by the state. Every teacher is required to have a thorough knowledge of his religion, the tenets of which he is to teach in the school attended by the church of that denomination." The school textbook on the Christian religion in official and continuous use in Germany and among 60,000,000 Protestants on the continent of Europe for 400 years, with an ever-growing popularity, is worthy of examination from a pedagogical viewpoint by the Christian teachers of America.

HISTORY OF THE CATECHISMS.

The first step in the production of Luther's Catechisms was taken by the state. John, the Elector of Saxony, gave the occasion. While at Torgau he issued on Trinity Sunday, 1527, the order for a tour of inspection to be made among the churches of his land. Luther was appointed for the task, to be assisted by Justus Jonas and Bugenhagen. He entered upon his duties the same year and continued through the year following. The instructions required an inspection of the doctrine of the teachers and the taught, as well as their daily walk and life. The Elector desired also to learn whether the people were really grateful for the Gospel light risen in their midst. The condition of the country as Luther found it was far worse than he had expected. Among the people, pastors and teachers, he discovered the greatest blindness and ignorance concerning faith and the plan of salvation, as he testifies in the preface to his Small Catechism.

In 1529 he wrote to George Spalatin: "The Church everywhere presents a very sad picture. The peasants know nothing and learn nothing; they never pray, and they simply abuse their liberty

by wholly neglecting confession and the Lord's Supper. They act as if they had no religious obligations. They have cast off the Papal religion and disgraced ours. The sight of the mismanagement by Papal bishops is something awful."

This spiritual wretchedness touched Luther's heart, and he felt it a duty to do his utmost to bring eternal salvation to these poor souls. To this end he wrote his two Catechisms. His first intention, it seems, was to write only one Catechism, for the children and the uninformed. But it naturally grew in his hands, until his practical wisdom suggested the issuing of it in a condensed form. The Large Catechism, under the title of "German Catechism" appeared first in April, 1529, and the Small Catechism in July or August of the same year. The second is a condensation and not an expansion of the first.

The First Printed Catechism.

The first or original edition of the Small Catechism is unknown. No doubt every copy went to pieces from use in the schools. The oldest edition extant bears the title: "Enchiridion. The Small Catechism for the Ordinary Pastor and Preacher, Enlarged and Improved by Martin Luther. Wittenberg." At the end were the words, "Printed at Wittenberg by Nickel Schirlentz, 1529. 15 half forms, 16mo." Before each commandment, each article of the Creed and each petition of the Lord's Prayer a full page wood cut appears. After the title, which has a border, follows immediately the ordinary preface. Before each of the three chief parts is a special title in a border. The Appendix consisted of "Morning and Evening Prayers," "Prayers at Meals" and "The Table of Duties," "The Form for Marriage" (Traubuechlein), "The Form for Baptism" (Taufbuechlein), "How the People Should be Taught to Confess," and the German Litany, with which are notes for singing, the appendix ending with some prayers. All these parts of this appendix are from Luther. The fourth and fifth parts on Baptism and the Lord's Supper are wanting in the first editions.

So at first the Small Catechism had only three chief parts, the Commandments, Creed and Lord's Prayer. These were in use among the Papists during the middle ages and before the Reformation, and yet that great darkness and blindness existed appears not only from the catechetical writings and the deliberations of the church conventions of those days, but also from the testimony of Luther himself in the short preface to his Large Catechism and the preface to his "Short Form for Meditation on the Commandments, Creed and Lord's Prayer."

These three parts, which were in the hands of the people, Luther took as the foundation of his work, and presented them, explained in a different form, adding two additional parts, on Baptism and the Lord's Supper. Thus developed the Small Catechism as we have it today. Just before the part on the Lord's Supper, Luther inserted "How to Teach People to Confess Their Sins," but he never considered it as a sixth part, nor did he ever consider "The Office of the Keys" a part of either Catechism. "The Office of the Keys" appeared first in "Nuremberg Sermons for Children," in 1533, which became an appendix to the Brandenburg Agenda. Brenz, considered its author, printed it, in 1535, in his Catechism.

The First and Best School Text-Book On the Protestant Religion.

It is a significant fact, worthy of careful thought at the present

time and here in America, that the oldest school text-book on the Christian religion is the one most universally used in Protestant schools of the world today. It has held its place for about 400 years and is used by 75,000,000 people at the present time, and its influence is growing. The reason for this popularity is its simplicity and the well balanced Christianity it represents. It first teaches God's Commandments, thus calling people to a knowledge of their sins and to repentance. Then it teaches the Gospel, the knowledge of their Saviour, and calls to faith in him. The third part calls them to prayer, the perpetual exercise of faith. Then follow the two sacraments: Baptism, by which the Christian life is imparted to us; and the Lord's Supper, by which it is nourished.

In different countries and at different times, as is the case in different periods of the lives of individuals, one or two or three of these five parts have been overemphasized and the others neglected. Some study and advocate the Ten Commandments to the neglect of the other parts, and their religion becomes legalistic; others emphasize only faith, and they become overevangelical; others prayer, and become too subjective and neglect the objective Word; some are very particular about observing Baptism and neglect the Lord's Supper, while others claim to understand the meaning of the Holy Supper, but do not fully appreciate the meaning of the covenant of Baptism.

The psychological basis of Luther's catechisms and his writings on Christian education is "fear, love and trust."

What our country and the world need today is a well balanced, intelligent and Biblical Christianity, a Christianity with an equilibrium and an adequate ballast for the stormy voyage of life. Where should the foundations of such a Christianity be laid? In the school. But no education that neglects to teach any one of these five parts of a grand whole will ever impart it. Whatever tendency the discussion of the Christian education problem may take in America, all these five parts should be required and developed. Each and all pertain to our people in general, as they did to the Jewish or Christian people generally, and not merely to each individual. This is one of the beautiful and strong characteristics of this text-book. Its contents are divine. God is the author of the words of the Ten Commandments, the Apostles' Creed, the Lord's Prayer, Holy Baptism and the Lord's Supper. Luther wrote none of them, neither did the Pope, nor Calvin nor Wesley. Our contention is that we should hold with a death-grip to the scriptural words of these the five greatest things taught us in the Old and New Testaments, and should develop our Christian character and life on no other foundation, availing ourselves of the help of all the best literature on these five themes written since the days of the apostles.

After examining the growing literature on the subject of Christian education, one feels its occasion, importance and blessing to be unquestioned, and all recognize there is no lack of material to teach. The two questions seem to be: first, as to standards, how to so systematize the material that the child may learn what is most beneficial; and secondly, as to methods, how to impart it. If the first work were satisfactorily done, the second would be easy. To do the first it is necessary to give the people the true idea of a Catechism, the text-book for teaching the child religion. The text and all the thoughts of this Christian Catechism are drawn from God's Word; and are not the thoughts of the leader of a

religious denomination. It is not a good sign when people of Protestant lands, who owe more to the Catechism than to any other book except the Bible, neglect it.

SUPERIOR CHARACTER OF THE FIRST CATECHISM.

As to contents, style and arrangement, Luther's Small Catechism, written before the various Protestant denominations arose, must be regarded as a model. Its plan includes all that the true nature and aim of a Catechism require. It contains all the facts and doctrines of faith one must know to believe in Christ and be saved. Only subjects and matter pertaining to the fundamentals of faith were chosen. The selection was made with a view not only to faith, but also to practice, since true faith must be active through love and the one cannot be separated from the other. This Luther clearly and thoroughly set forth in his explanations. Both teachings are necessary to a useful and edifying Catechism. It serves the children and unlearned people by giving their teachers a plan for imparting instruction in the clearest way. To simplicity Luther added thoroughness, and founded all his catechetical teachings upon the Scriptures as their sure and unmovable foundation. Knowing that as they were the only rule of faith and life, so were they the one fountain whence issued all that the Catechism contained. Nothing was considered true unless it agreed with Scripture.

The arrangement is fine. The five parts are knit together as the nature of the work requires; the general aim and object of the Catechism being plainly to teach the plan of salvation. Luther starts with the viewpoint of man's state before the fall. Had man fulfilled the law and not committed a single sin, he would then have been saved. At this point the first part of the Catechism begins—the Ten Commandments. If we do not fulfil the Law we must expect destruction. Failing therein we have to acknowledge our great guilt, come to the foot of the cross, to Christ, and accept his fulfillment of the Law as our refuge. After the fall God instituted a covenant of grace with man, and in harmony with his wisdom, righteousness and mercy was pleased to ordain a new plan of salvation, whereby everyone who truly believed in Jesus and persevered in that faith to the end would secure the righteousness availing before God and be saved. Hence the second part, the Creed presenting the articles of faith, wherein is included the doctrine of true saving faith. Such faith is, however, no human work, but a work of grace, a favor and gift of God, for which we must pray and entreat; hence the third part, prayer. But God does not directly and without visible means kindle, strengthen and preserve faith; he operates through the means of grace, such as the Sacraments. Therefore Luther added the fourth and fifth parts, Baptism and the Lord's Supper.

The prefaces Luther wrote to both Catechisms cannot be read without interest and profit. We see in them how highly he valued his Catechisms, a hint we may make use of in our times. Baier, Schilter, Brochmand, Schamel and others have in their catechetical writings referred to the admirable order of the parts of our Catechisms, an arrangement following the method of Christ, John the Baptist and the Apostles in respect to beginning with repentance and following with faith.

Ever since the Reformation, wherever the Small Catechism has been known, it has received the highest commendation alike from

teachers and pastors as an unrivaled pedagogical document. Some objections to it have, of course, been raised, but they have been promptly refuted, with the result that the Catechism has been more highly appreciated than before.

As has been mentioned, the Catechism is truly a glorious book, and it has always been held in the greatest esteem. As soon as published it was introduced into the churches and schools. It seems Melanchthon was careful for this, for in the Apology to the Augsburg Confession, he writes: "Among the rules observed by pastors and servants of the church is that of teaching the children publicly and at home in God's Word. The Catechism is no child's play, like carrying flags and candles, but a very profitable instruction." In 1580 Elector August of Saxony ordered that no Catechism should be used in the churches and schools except that which Luther printed, and that every Sunday it be read in the village churches before the Gospel lesson—the whole Catechism, except the explanation.

That it was very popular is proved by its many editions. Mathesius, in his "Six Sermons on the Life of Luther," writes: "God be praised, over a hundred thousand copies have been printed in our generation, and in all languages, and large quantities have found their way to foreign lands." Wherever the Augsburg Confession was accepted by the parents, this book was taught to their children. At the present time, two or three million children study it every year, and about a million new copies are printed, sold and studied annually. No book except the Bible has had a larger and steadier growth in circulation throughout the world.

TRANSLATED INTO MANY LANGUAGES.

Both Catechisms were first written in the German language. Translations of the Small Catechism at once followed: (1) In Latin, by John Lonicer, at Marburg, the same year the German edition appeared. (2) In Greek, by different ones. Besides that by Joachim Camerarius, one by M. Neander, at Basel, in 1564. Among others, one at Leipzig, in 1577. It was also issued in Greek verse. (3) In Hebrew, by John Clajus, of Nordhausen, who printed the Catechism in four languages—German, Latin, Greek and Hebrew. In 1599 Conrad Neander revised the translation and printed it at Wittenberg. (4) In Arabian, by Dr. Callenburg, at Halle, in 1729. (5) In the Wend language, by Primus Truber. (6) In the Malabar language, in southern East India, by Ziegenbalg, who translated it in 1707 and printed it in 1713. Schultze, another Danish-Halle missionary at Tranquebar, translated it into the language of the Brahman priests. Besides these translations, this wonderful book has been printed in Danish, Swedish, Norwegian, French, Italian, Spanish, Magyarian, Bohemian, Slovakian, Polish, Russian, Icelandic, Lapp, American Indian, and English. Next to the Bible it is the best text-book for heathen mission work. It has been translated into 70 languages and dialects for missionary purposes, viz.: Asiatic, 35; African, 24; Australian, 8; and American, 3.

The influence of this little book appears also in the vast catechetical literature it has called forth in many languages. It was the instigation and the basis of many other Protestant catechisms, and even of the Catholic Catechism at the Council of Trent. Melanchthon, in the Apology to the Augsburg Confession, says there was not a trace of catechetical instruction among the Catholics, though their church laws prescribed it. The Catholics can thank

Luther for their catechism as well as for their confession. God blessed this little book to friend and foe. It displaced the legends and Bridget prayers.

THE TESTIMONY OF SCHOLARS PRAISES IT.

The words spoken by great men in its praise testify to its value. Mathesius writes: "If Dr. Luther had done nothing more in his life than introduce for practical use the Catechism into the homes, schools and pulpits, the world could never thank him enough nor pay him for his services."

John Wigand writes: "Luther's Small Catechism possesses all the commendable and beautiful features of a book for introductory or elementary Christian instruction: An experienced and distinguished author; exalted and divine themes; the pure truth; clearness of expression; brevity, unity and harmony of arrangement in all its parts; the best results and a great mission; and finally the approval of all intelligent people."

Conrad Porta writes: "This Catechism, small and unpretentious as it appears, presents in wonderful brevity the whole plan of our salvation more clearly than many large volumes full of confusing questions and of discordant and Godless matter; and it presents that plan in such perfection that the gates of hell and all enemies and heretics united cannot prevail against it."

Seckendorf writes, in his celebrated "History of Lutheranism," Vol. 2, p. 145: "Luther's Small Catechism is unequaled in purity of doctrine and spirit, as readers who do not obstinately oppose the truth may themselves see and be convinced. Especially does his explanation of the Apostles' Creed surpass all previous efforts. Then the short but most powerful exposition of the Lord's Prayer is evidence enough to quiet the slander declaring that Luther wished to impose upon the Church only faith—a dead faith merely confessed in word and without power to sanctify the life; or that, according to his teaching, the bare knowledge that Christ's merits are imputed to us is sufficient for salvation."

"As one makes a fragrant bouquet from little flowers, so is the Catechism a bouquet composed of precious, fragrant flowers of life from the pleasure garden of God's Word. And as we make an expensive and powerful medicine from various kinds of plants, so is the Catechism a precious and potent remedy for the souls of both children and adults."—John Arndt.

Another says: "The Catechism was not written by Luther, but by the Holy Spirit. I will glory in the Catechism as Luther did in the Psalter. It seems to me the Holy Spirit took upon himself the task of composing a small Bible, that those who could not read the whole Bible might have nearly all its substance here in a small book."

"Luther's Catechism is a small book costing only about six cents, but six thousand worlds could not buy it if it were estimated at its real value."—Justus Jonas.

Friedrich, Duke of Silesia, requested to be buried with the Catechism in his hand. Joachim, Prince of Anhalt, wrote with his own hand in his copy: "Next to the Bible this is my best book." Sabine, Elector of Brandenburg, said: "Luther will indeed remain Luther, and no one will soon equal him. My children shall learn his Catechism. When they have understood it aright, they have learned enough."

LUTHER'S WORDS ON THE CATECHISM.

The Catechism must govern the Church and remain the ruling

authority; that is, the Ten Commandments, the Creed, the Lord's Prayer and the Sacraments of Baptism and the Lord's Supper. Although many oppose it, yet it shall stand firm and hold the first place through him of whom it is written, "Thou art a priest forever," and who will also have priests, despite the devil and all his instruments on earth.

Sermons very little edify children and they learn little from them. It is more necessary for them to be instructed in schools and examined at home concerning what they have learned. The latter method is of great profit to them. It is very wearisome, but very necessary. The Papists avoid such pains, their children being neglected and forsaken.

In the Catechism we have a very true, direct and short way to the whole Christian religion. God himself gave the Ten Commandments; Christ dictated and taught the very words of the Lord's Prayer, and I believe the words of the Apostles' Creed to be inspired by the Holy Spirit. No one but the Holy Spirit could have enumerated things so sublime, in terms so definite, expressive and powerful. No human being may have achieved it; no, not all the humanity of ten thousand worlds. This Creed, then, should receive our constant and most serious attention. For myself I cannot too intensely admire or venerate it.

The Catechism is the best and most complete doctrine on record, and therefore should continually be preached. All public sermons should be based upon it. I would that we preached it daily, and distinctly read it out of the book. But our preachers and hearers have it at their tongues' end. They have swallowed it all. They are ashamed of this trivial and simple doctrine, as they hold it to be, and desire to be accounted more learned. The parishioners say: "Our preachers fiddle always one tune; they preach nothing but the Ten Commandments, the Creed, the Lord's Prayer, Baptism and the Lord's Supper, all of which we know well enough now." But the Catechism, I insist, is the true layman's Bible. It contains the sum of Christian doctrine necessary for every Christian to know in order to be saved.

First, there are the Ten Commandments of God, the doctrine of all doctrines, whereby we know God's will—what he requires of us and what we lack.

Secondly, there is the confession of faith in God and in our Lord Jesus Christ, of all histories the most sublime, wherein are delivered to us the wonderful works of the Divine Majesty from the beginning to eternity; how we and all creatures are created by God; how we are delivered by the Son of God through his humanity, his passion, death and resurrection; and also how we are renewed and assembled as the one people of God, and have remission of sins and everlasting life.

Thirdly, there is the Lord's Prayer, the prayer above all prayers, the prayer taught us by the divine Master, comprehending all spiritual and temporal blessings and affording the strongest comfort in every trial, temptation and trouble, even in the hour of death.

Fourthly, there are the blessed Sacraments, the chief of ceremonies, which God himself instituted and ordained, therein assuring us of his grace.

We should esteem and love the Catechism, for it is the ancient, pure, divine doctrine of the Christian Church. Whatever conflicts with it is new and false doctrine, however glorious its aspect, and we must beware how we treat it. In all my youth I never heard

any preaching of the Ten Commandments or of the Lord's Prayer. Further heresies will darken this light, but now we have the Catechism, God be praised, purer in the pulpits than has been for the last thousand years. From all the books of the fathers could not be collected so much as, by God's grace, is now taught out of the little Catechism.

CONTENTS OF THIS VOLUME.

Plan of Salvation Explained by Luther.

Including a System of Christian Education and Christian Reading. A key to the study of Luther's writings and of the Bible, containing the following eight books or distinct documents of Luther, unabridged and newly translated from the classic educational writings of the hero of the Reformation. With the text of the American Revised Bible.

1. Luther's Small Catechism.
2. Luther's Large Catechism.
3. Luther's Explanation of God's Ten Commandments.
4. Luther's Explanation of the Apostles' Creed.
5. Luther's Explanation of the Lord's Prayer.
6. Luther's Explanation of Holy Baptism.
7. Luther's Explanation of Confession.
8. Luther's Explanation of the Lord's Supper.

Under each commandment and petition of the Lord's Prayer are references for readings in Luther's writings and the Bible, which make the volume a key to Luther and to the Bible. This volume is more than a devotional book for home reading. It is a popular Text Book on the Christian Religion under seven grades, for Parochial Schools, Academies, Colleges, Sunday School Classes, Prayer Meetings and Young People's Meetings.

A NEW OUTLINE OF CHRISTIAN PEDAGOGY AND READING, BASED ON THE CHRISTIAN TEACHING OF OUR CHILDHOOD.

Opening this volume at any place the reader will meet with very familiar truths. But do not, therefore, lay the book aside. This familiar scriptural knowledge is what will make it to you "a life companion," for instruction and devotion, for reference and for systematizing the Christian knowledge and experience you will gain through life, from parent, teacher, preacher and the disciples of Christ, when mother is teacher, and father preacher, when the teacher is preacher, and the preacher a teacher. The teacher and the taught should make constant progress, step by step, from one grade to another. To guard against confusion or the lack of system in the important life work of developing Christian character, the following grades of instruction are offered for consideration, suggestion and adoption. Remember the Catechism is not Luther's teaching, BUT GOD'S.

First Grade. The words of Scripture in the five parts of Luther's Small Catechism, with Morning and Evening Prayers and Grace at the Table. Exact language of the text.

Second Grade. Luther's explanation of the Scripture in the five parts of the Small Catechism, with several Hymns and the Table of Duties. Exact language of the text.

Third Grade. Any standard explanation of Luther's Small Catechism, adopted by your congregation, with a good Bible History, Old Testament and Hymns.

Fourth Grade. Luther's Large Catchism, with Bible History, New Testament and Hymns.

Fifth Grade. One of Luther's best writings on each of the five parts of the Catechism, as those given in this volume.

Sixth Grade. A study of the Bible passages bearing on each part of the Catechisms, as given in the references under the topics of the Large Catechism in this volume.

Seventh Grade. A study of Luther's writings on these thoughts and pasages, as given in the references under the topics in the Large Catechism of this volume.

Supplementary Reading in Church History and Luther's Writings.

I. Church History. (1) From the Apostles to the Reformation. (2) Reformation History. (3) Reformation to the present time. (4) Universal missions.

II. Luther's Writings. (1) Church Postil on the Gospels. (2) Church Postil on the Epistles. (3) Commentary on Galatians and St. Peter's Epistles. (4) Commentary on the First Twenty-two Psalms. (5) Luther's best reformatory writings. (6) His best writings opposing false tendencies in Protestantism. (7) Luther's Commentary on Genesis.

READINGS IN LUTHER.

Luther readers soon acquire a system or plan of reading that makes what otherwise seems to be a task, a real pleasure. The greatest benefit is received when they study the eminent Luther literature from the standpoint of the Catechism and the Bible. The reason so many never read anything of Luther's except the Small Catechism is because nothing is offered the child as a bridge from the Confirmation instruction to the practice of Postil reading by its parents. The Large Catechism and the treatise on the five parts offered in this volume aim to be that bridge. Luther's Catechetical and Postil writings must always take first place in Lutheran devotional literature. This volume proposes to be the link to unite the two. The cry in the land, "Read Luther," has brought the response, "What is the best way to read him?" That question this volume attempts to answer. The best explanation of the Small Catechism is the Large Catechism, a treasure of the Church that has been sadly neglected. The plan of giving all the Luther reading references under its various heads offers a Key to Luther's writings and connects the same with the Confirmation instructions. It is to be preferred to the plan adopted by the Walch edition, of scattering the references through the whole volume of Luther's catechetical writings.

In both the Luther and the Bible readings attention was given to the proper connection between the first and the second, as well as the second and third, chief parts of the Catechism, showing the unity of the five parts and the Biblical character of the whole.

CATECHISM READINGS IN THE BIBLE.

Bible readings are popular in young people's religious meetings. They often, however, lack system and are not consciously and harmoniously connected with the Bible knowledge already learned. This is here avoided by holding to the outline of the Catechisms,

which in the end will bring better results if connected with the Bible references of the Confirmation class. These should not be forgotten nor ignored.

Since in the main Luther's writings are explanatory of Bible texts, if one knows the proof passages on different subjects, he can readily turn to Luther's complete writings on a given text and kindred subjects. Indexes for references will be issued in English in time. It is always important to keep the connection between Luther and the Bible. The Bible readings assist the Luther readings, and vice versa. The Luther readings should lead us into a deeper and a more systematic study of the Bible.

If the reader selects a thought from Luther or the Bible and locates it in this volume, he will find here a key to other thoughts in the same line. This book, as a double key to Luther and the Bible from the classified contents of the Catechism, aims to be a life companion for pastors and teachers, parents and children. The Catechism is all taken from the Bible, and its contents dominated Luther's life and writings. He lived his Catechism.

The practice of employing a good reference Bible and reading the context and other references there cited, should be early acquired and never abandoned. It is more profitable than reading the complete text without references. Once anchored by the Catechism, stay anchored by it.

The Bible references are selected with care from the standard German, Scandinavian and English explanations of the Small Catechism. A little attention has been given to certain practical subjects, as missions.

The number 24 on the back of this volume refers to its number in the "Standard Edition of Luther's Works in English." Nearly all the references in the "Luther Readings" will be found in the first 15 volumes of the "Standard Edition of Luther's Works in English," now in preparation for the press.

The text of the American Revised Bible has been followed in this as in the other volumes. It seems unwise and unpractical for German and Scandinavian children to learn the old version and then change to the new, which is growing in favor in Sunday schools and young people's societies.

Grateful acknowledgement is hereby cheerfully made to the following co-laborers for their valuable assistance: To Prof. G. H. Schodde, Ph.D., for translating "The Law, Faith and Prayer"; to Prof. A. G. Voigt, D.D., for translating "The Lord's Prayer Explained," and to Rev. C. B. Gohdes for translating "The Benefits of the Lord's Supper," and for revising copy and reading proof.

This work is now offered as a humble contribution to the meager Christian pedagogical and catechetical literature in the English language, with the hope that it may in the years to come aid in developing an American system of Christian education, the basis of which will be God's Ten Commandments, the Faith of the Apostles and the Prayer our Lord taught his disciples.

J. N. LENKER.

Minneapolis, Minn., November 28th, 1907.

Luther's Small Catechism.

Foreword.

Martin Luther to all the faithful and godly pastors and preachers, grace, mercy and peace in Jesus Christ our Lord.

1. The deplorable condition in which I found the religious affairs of your parishes on my recent visit of inspection has impelled me to publish this concise and simple Catechism. Merciful God, what wretched ignorance I beheld! The common people—especially in the villages—apparently have no knowledge whatever of Christian doctrine, and even many pastors are ignorant and incapable teachers.

Though all are called Christians and have the privilege of the sacraments, yet they cannot even repeat the Lord's Prayer, nor the Creed, nor the Ten Commandments. They live like the brutes, and having now the light of the Gospel, rankly abuse their Christian liberty.

2. You bishops, what answer will you be able to make to Christ for having so shamefully neglected the people and utterly disregarded your office? But I invoke no evil upon you. You withhold the Holy Supper in part, and insist upon the observance of your own traditions, while utterly indifferent about teaching the people the Lord's Prayer, the Creed, the Ten Commandments or any part of the Word of God. Woe, woe unto you!

I beseech you, then, in the name of God, my beloved brethren—pastors or preachers—to sincerely discharge the duties of your office, to have pity on the people entrusted to your care, and to help us to acquaint them with the Cate-

chism, especially the young. And if you have not the requisite knowledge of such things take these forms and read them to the people, word for word, proceeding in the following manner:

3. First, let the preacher particularly beware of variations in the form, or wording, of the Ten Commandments, the Lord's Prayer, the Creed, the sacraments. Let him adhere to one form year after year. For the young and the unlearned cannot be taught with success unless we keep to the same forms and expressions. They are easily confused when we teach a thing in a certain form at one time, and at another time—as if endeavoring to improve it—employ a different version. In the latter way our labor and toil are lost.

The worthy fathers clearly recognized this fact. They used the same form for the Lord's Prayer, the Creed and the Ten Commandments. We should likewise follow their plan in teaching the young and the unlearned, changing not one syllable nor varying in any wise tomorrow what we preach today.

4. Choose, then, the form that you prefer and ever keep to it. When you preach to the learned and wise, however, you are at liberty to show your skill, and to present these articles in all the varied forms at your command. But with the young, keep ever to one form; and teach them, first of all, the Ten Commandments, the Creed, the Lord's Prayer, etc., word for word according to the text, that thus they may easily repeat and remember them.

5. If any refuse to learn, tell them that they deny Christ and are not Christians. They must not be admitted to the Lord's Supper, nor to the privilege of being sponsors at infant baptism, nor enjoy any of our Christian liberties; they must be commended to the pope and his agents, and even to the devil himself. More than this, their parents and masters should refuse them food and drink and notify them that the government will banish such incorrigibles from the country.

Though we cannot and may not force any to believe, yet we must instruct and train the multitude to distinguish between right and wrong conduct toward those with whom

they would live and obtain a livelihood. He who would dwell in the city and enjoy its privileges as blessings from God, must know and obey its laws, whether he truly believes or is a rogue and vicious at heart.

6. In the second place, when those you instruct know the text well, teach them the meaning of the words. Take the explanation presented in these forms, or any other that is brief, and hold to it without altering a syllable, just as before with the words of the text; and allow ample time for the lessons. It is not necessary to take up all of a topic at once. For instance, when the people thoroughly understand the first commandment, take the second, and so on; otherwise they will be overburdened and retain nothing.

7. In the third place, when you have finished the Small Catechism, begin with the Large Catechism and give the words a more comprehensive explanation. Explain each commandment, petition and article, with the various duties which they impose; teach the blessings and the dangers incident to its observance and neglect. These points you will find well treated in many writings. Emphasize particularly those parts most neglected or least understood by your people. For example, the seventh commandment, which deals with stealing, you must urge upon artisans, dealers and even upon farmers and servants, among whom many are dishonest and unfaithful. Likewise, you must faithfully instill the teaching of the fourth commandment upon children and the uneducated, that they may be quiet, faithful, obedient and peaceable; and illustrate this commandment by many examples from the Scriptures where God punished or blessed in accordance with its teaching.

8. Here, too, urge magistrates and parents to rule wisely and to educate the children, reminding them of their bounden duty therein and of their grievous sin if they neglect it; for, failing in this respect, they do injury to God's kingdom and to temporal government, making themselves the most harmful enemies of God and man. And make plain to them the awful wrong they commit when they refuse their aid in training children for the ministry and other professional

spheres, and show that for such a sin God will send upon them terrible punishment. Time and place render preaching on this subject imperative. Parents and magistrates sin in this respect to an immeasurable degree; and Satan fosters their sin with most evil designs.

9. Finally: Now that the people are relieved of the tyranny of the pope, they never come to the Lord's Supper, but treat it with contempt. To this duty, then, they must be persuaded. However, we must not force any to believe or to partake of the Lord's Supper; we must not make laws on this point or dictate time and place. But our preaching must influence the people to come and demand, as it were, that we give them the sacrament. To attain this influence, we must say to them: It is to be feared that he who does not desire to partake of the Lord's Supper at least three or four times during the year, apparently despises it, and that he is no Christian at all; just as he who refuses to believe and hear the Gospel is not a Christian. For Christ did not say: "Neglect, or despise, this;" he said, "This do, as oft as ye drink it." It is his command that the sacrament shall be observed. He will not have it despised or neglected. He says, "This do."

10. He who does not consider the Holy Supper of inestimable value, apparently knows no sin, no flesh, no devil, no world, no death, no danger, no hell; that is, he does not believe in them although he is overwhelmed in them and is completely the devil's. On the other hand, he has no need of mercy, of life, of paradise and the kingdom of heaven, of Christ and God, nor of any good thing. For if he believed himself overwhelmed with evils and in need of so many blessings he could not neglect the Lord's Supper, which gives effectual remedy for evil and bestows abundant good. He would not need to be driven to the sacrament by any law, but would hasten to it of his own accord, impelled by his own desires, and would urge you to administer it to him.

11. Therefore, you must in this case establish no law, as the pope has done. Only set forth the benefit and the harm, the need and the blessing, the danger and the salvation, in-

volved in the Lord's Supper, and the people will seek it of their own accord and without constraint. If they refuse to come, leave them to their choice and tell them that since they regard not their own spiritual need and God's gracious help, they belong to the devil. But if you do not so warn them, or if you turn the sacrament into a law, which means to inject poison into it, then you are to blame if the people despise the sacrament. Must they not of necessity be indifferent if you are asleep or silent on the matter? Therefore, take earnest heed, you pastors and preachers. Our office is utterly changed from what it was formerly, under the pope. It is now the ministry of salvation; consequently, it brings us greater responsibility and labor, more dangers and temptations. It brings us also but little gratitude or reward in this world; but Christ himself will be our reward if we faithfully labor. May the father of all grace help us, to whom be praise and thanks forever, through Christ our Lord. Amen.

FIRST PART.

God's Ten Commandments.

As they should be Faithfully Taught in the Family.

The First Table of God's Law—Love to God.

THE FIRST COMMANDMENT.

I am Jehovah thy God. Thou shalt have no other gods before me.

What does this mean?

We should fear, love and trust in God above all things.

THE SECOND COMMANDMENT.

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

What does this mean?

We should so fear and love God that we do not curse. swear, conjure, lie or deceive by his name, but call upon his name in every time of need and worship him with prayer, praise and thanksgiving.

THE THIRD COMMANDMENT.

Thou shalt remember the Sabbath day to keep it holy. (Thou shalt sanctify the holy or restday).

What does this mean?

We should so fear and love God that we do not despise preaching and his Word, but deem it holy and gladly hear and learn it.

The Second Table of God's Law—Love to Our Neighbor.

THE FOURTH COMMANDMENT.

Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

What does this mean?

We should so fear and love God that we do not despise our parents and superiors, nor provoke them to anger, but honor, serve, obey, love and esteem them.

THE FIFTH COMMANDMENT.

Thou shalt not kill.

What does this mean?

We should so fear and love God that we do not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need.

THE SIXTH COMMANDMENT.

Thou shalt not commit adultery.

What does this mean?

We should so fear and love God that we live chaste and pure in words and deeds, and husband and wife each love and honor the other.

THE SEVENTH COMMANDMENT.

Thou shalt not steal.

What does this mean?

We should so fear and love God that we do not take our neighbor's money or property, nor get it by false wares or false dealing, but help him to improve and protect his property and business.

THE EIGHTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbor.

What does this mean?

We should so fear and love God that we do not falsely belie, betray, backbite nor slander our neighbor, but excuse him, speak well of him and put the best construction on all he does.

THE NINTH COMMANDMENT.

Thou shalt not covet thy neighbor's house.

What does this mean?

We should so fear and love God that we do not craftily seek to gain our neighbor's inheritance or home, nor get it by a show of right, but help and serve him in keeping it.

THE TENTH COMMANDMENT.

Thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his cattle, nor anything that is his.

What does this mean?

We should so fear and love God that wo de not estrange, force, or entice away from our neighbor, his wife, servants or cattle, but urge them to stay and do their duty.

THE CONCLUSION OF THE COMMANDMENTS.

What does God say of all these commandments?

He says: "I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing lovingkindness unto thousands of them that love me and keep my commandments."

What does this mean?

God threatens to punish all who transgress these commandments, therefore we should fear his wrath, and do nothing against such commandments. But he promises grace and every blessing to all who keep these commandments; therefore, we should love and trust in him and gladly do according to his commandments.

SECOND PART.

The Apostles' Faith, or Creed.

As it should be Faithfully Taught in the Family.

THE FIRST ARTICLE OF FAITH.

Of Creation.

I believe in God the Father Almighty, Maker of heaven and earth.

What does this mean?

I believe that God has made me, and all creatures; that he has given and still preserves to me my body and soul, eyes, ears, and all my members, my reason and all my senses; also clothing and shoes, meat and drink, house and home, wife and child, land, cattle and all my goods; that he richly and daily provides me with all that I need for this body and life, protects me against all danger and guards and keeps me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all of which I am in duty bound to thank and praise, to serve and obey him. This is most certainly true.

THE SECOND ARTICLE OF FAITH.

Of Redemption.

And in Jesus Christ his only Son, our Lord; who was con-

ceived by the Holy Spirit, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

What does this mean?

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil, not with gold or silver, but with his holy, precious blood and with his innocent sufferings and death; and in order that I might be his own, live under him in his kingdom and serve him in everlasting righteousness, innocence and blessedness, even as he is risen from the dead, lives and reigns to all eternity. This is most certainly true.

THE THIRD ARTICLE OF FAITH.

Of Sanctification.

I believe in the Holy Spirit; the holy Christian Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

What does this mean?

I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to him; but the Holy Spirit has called me by the Gospel, enlightened me with his gifts and sanctified and preserved me in the true faith; even as he calls, gathers, enlightens and sanctifies the whole Christian Church on earth and preserves it in union with Jesus Christ in the one true faith; in which Christian Church he daily and richly forgives me and all believers all our sins, and at the last day will raise up me and all the dead, and will grant me and all believers in Christ everlasting life. This is most certainly true.

THIRD PART.

The Lord's Prayer.

As it should be Faithfully Taught in the Family.

Our Father who art in heaven.

What does this mean?

God would hereby tenderly invite us to believe that he is truly our Father and we are truly his children, so that we may ask of him with all cheerfulness and confidence, as dear children ask of their dear father.

THE FIRST PETITION.

Hallowed be Thy name.

What does this mean?

The name of God is indeed holy in itself; but we pray in this petition that it may be holy also among us.

How is this done?

When the Word of God is taught in its truth and purity and we as the children of God lead holy lives in accordance with it; this grant us, dear Father in heaven! But he that teaches and lives otherwise than the Word of God teaches, profanes the name of God among us; from this preserve us, heavenly Father!

THE SECOND PETITION.

Thy kingdom come.

What does this mean?

The kingdom of God comes indeed of itself, without our prayer; but we pray in this petition that it may come also to us.

How is this done?

When our heavenly Father gives us his Holy Spirit, so that by his grace we believe his Holy Word and live godly, here in time, and in heaven forever.

THE THIRD PETITION.

Thy will be done on earth, as it is in heaven.

What does this mean?

The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done also among us.

How is this done?

When God defeats and hinders every evil counsel and purpose, which would not let us hallow God's name nor let his kingdom come, such as the will of the devil, the world, and our own flesh; but strengthens and keeps us steadfast in his Word and in faith unto our end. This is his gracious and good will.

THE FOURTH PETITION.

Give us this day our daily bread.

What does this mean?

God gives daily bread indeed without our prayers even to all the wicked; but we pray in this petition that he would lead us to acknowledge and receive our daily bread with thanksgiving.

What is meant by "daily bread"?

All that belongs to the wants and support of the body, such as meat, drink, clothing, shoes, house, home, land, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, order, honor, good friends, trusty neighbors and the like.

THE FIFTH PETITION.

And forgive us our trespasses, as we forgive those who trespass against us.

What does this mean?

We pray in this petition that our Father in heaven would not look upon our sins, nor, on account of them, deny our prayer, for we are not worthy of anything we ask, neither have we deserved it; but that he would grant us all through grace, for we sin much every day and deserve nothing but punishment. And we on our part will heartily forgive and readily do good to those who sin against us.

THE SIXTH PETITION.

And lead us not into temptation.

What does this mean?

God indeed tempts no one; but we pray in this petition that God would guard and keep us, that the devil, the world and our flesh may not deceive us, nor lead us into misbelief,

despair and other shameful sin and vice; and, though we be thus tempted, that we may still in the end overcome and hold the victory.

THE SEVENTH PETITION.

But deliver us from evil.

What does this mean?

We pray in this petition, as the sum of all, that our Father in heaven would deliver us from all manner of evil—in body and soul, property and honor—and at last, when the hour of death shall come, grant us a blessed end and graciously take us from this vale of sorrow to himself in heaven.

CONCLUSION.

For thine is the kingdom and the power and the glory for ever and ever. Amen.

What does this mean?

That I should be sure that these petitions are acceptable to our Father in heaven, and are heard by him; for he himself has commanded us so to pray and has promised to hear us. Amen, Amen, that is, yea, yea; it shall be so.

FOURTH PART.

Sacrament of Baptism.

As it should be Faithfully Taught in the Family.

I. What is Baptism?

Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's Word.

What is that Word of God?

That which Christ, our Lord, says in the last chapter of Matthew: "Go ye into all the world and teach all the nations, and baptize them into the name of the Father and of the Son and of the Holy Spirit."

II. What benefits does Baptism confer?

It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe this, as the words and promises of God declare.

Which are those words and promises of God?

Those which Christ, our Lord, says in the last chapter of Mark: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

III. How can water do such great things?

It is not water indeed that does it, but the Word of God, which is in and with the water, and faith which trusts this Word of God in the water. For without the Word of God the water is simply water, and no baptism. But with the Word of God, it is a baptism, that is a gracious water of life and a washing of regeneration in the Holy Spirit; as St. Paul says, Tit 3, 5-8:

"According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit; which he poured out upon us richly through Jesus Christ, our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life. This is a faithful saying."

IV. What does such baptizing with water signify?

It signifies that the old Adam in us should, by daily sorrow and repentance, be drowned and die, with all sins and evil lusts; and again a new man daily come forth and arise, who shall live before God in righteousness and purity forever.

Where is this written?

St. Paul says, Rom 6, 4: "We were buried therefore with Christ through baptism into death; that like as he was raised from the dead through the glory of the Father, so we also might walk in newness of life."

FIFTH PART.

Sacrament of the Lord's Supper

As it should be Faithfully Taught in the Family.

I. What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ himself for us Christians to eat and drink.

Where is this written?

The holy Evangelists, Matthew, Mark and Luke, together with St. Paul, write thus:

"Our Lord Jesus Christ, in the night in which he was betrayed, took bread; and when he had given thanks, he brake

it, and gave it to his disciples, saying, Take eat; this is my body, which is given for you; this do in remembrance of me."

"After the same manner, when he had supped, he took also the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of it; this cup is the New Testament in my blood, which is shed for you, for the remission of sins; this do, as oft as ye drink it, in remembrance of me."

II. What benefit is such eating and drinking?

It is shown us by these words: "Given and shed for you, for the remission of sins;" namely, that in the Sacrament, forgiveness of sins, life and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

III. How can bodily eating and drinking do such great things?

It is not the eating and drinking indeed that does it, but the words which stand here: "Given and shed for you, for the remission of sins." These words, together with the bodily eating and drinking, are the chief thing in the Sacrament; and he that believes these words, has what they say and mean, namely the forgiveness of sins.

IV. Who then receives this Sacrament worthily?

Fasting and bodily preparation are indeed a good outward discipline; but he is truly worthy and well prepared who has faith in these words: "Given and shed for you, for the remission of sins." But he who believes not these words, or doubts, is unworthy and unprepared; for the words, "For you," require only believing hearts.

HOW PEOPLE SHOULD BE TAUGHT TO CONFESS THEIR SINS.

What is Confession?

Confession embraces two parts; one, that we confess our sins; the other, that we receive absolution or forgiveness from the pastor as from God himself and in no wise doubt, but firmly believe that through it our sins are forgiven before God in heaven.

What sins should we confess?

Before God we should acknowledge ourselves guilty of all

sins, even of those which we do not discern; as we do in the Lord's Prayer. But before the pastor we should confess those sins only which we know and feel in our hearts.

Which are these?

Here consider your station in the light of the Ten Commandments, whether you be a father, mother, son, daughter, master, mistress, servant; whether in these relations you have been disobedient, unfaithful, slothful; whether you have wronged anyone by word or deed; whether you have stolen, neglected, wasted aught, or done any harm.

HOW THE HEAD OF THE FAMILY
SHOULD TEACH HIS HOUSEHOLD TO PRAY.

Morning Prayer.

In the morning, when thou risest, say:

In the name of the Father and of the Son and of the Holy Spirit. Amen.

Then, kneeling or standing, repeat the Apostles' Creed and the Lord's Prayer. Then, if you wish, say also this prayer:

I give thanks unto thee, heavenly Father, through Jesus Christ thy dear Son, that thou hast protected me through the night from all danger and harm; and I beseech thee to preserve and keep me this day also from all sin and evil; that in all my thoughts, words and deeds, I may serve and please thee. Into thy hands I commend my body and soul, and all that is mine. Let thy holy angel have charge concerning me, that the wicked one have no power over me. Amen.

Then after a hymn or the Ten Commandments, or whatever thy devotion may suggest, go joyfully to thy work.

Evening Prayer.

In the evening, when thou goest to bed, say:

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then, kneeling or standing, repeat the Apostles' Creed and the Lord's Prayer. Then, if you wish, offer this prayer:

I give thanks unto thee, heavenly Father, through Jesus Christ thy dear Son, that thou hast this day so graciously protected me, and I beseech thee to forgive me all my sins,

and the wrong which I have done, and by thy great mercy defend me from all the perils and dangers of this night. Into thy hands I commend my body and soul, and all that is mine. Let thy holy angel have charge concerning me, that the wicked one have no power over me. Amen.

Then lie down in peace and sleep.

HOW THE HEAD OF THE FAMILY

SHOULD TEACH HIS HOUSEHOLD TO ASK A BLESSING AND RETURN OF THANKS AT MEALS.

Grace Before Meat.

The children and servants shall go to the table reverently, fold their hands, and say:

The eyes of all wait upon thee, O Lord, and thou givest them their meat in due season. Thou openest thine hand and satisfiest the desire of every living thing.

Then shall be said the Lord's Prayer and after that this prayer:

O Lord God, heavenly Father, bless us and these thy gifts, which we receive from thy loving-kindness, through Jesus Christ, our Lord. Amen.

Thanks After Meat.

After meat, they shall reverently, with folded hands say:

O give thanks unto the Lord, for he is good; for his mercy endureth forever. He giveth food to all flesh; he giveth to the beast his food; and to the young ravens which cry. The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Amen.

Then shall be said the Lord's Prayer and the following:

We thank thee, Lord God, heavenly Father, through Jesus Christ, our Lord, for all thy benefits; who livest and reignest for ever and ever. Amen.

THE TABLE OF DUTIES FOR THE HOME,

OR PASSAGES OF SCRIPTURE ADMONISHING VARIOUS CLASSES AND ESTATES OF THEIR OFFICE AND DUTY.

Duties Hearers Owe Their Pastors and Tachers.

The bishop therefore must be without reproach, the husband of one wife, vigilant, sober, of good behavior, given to

hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers. 1 Tim 3, 2-6. Tit 1, 9.

Duties the Hearers Owe Their Pastors.

Eating and drinking such things as they give; for the laborer is worthy of his hire. Lk 10, 7.

Even so did the Lord ordain that they that proclaim the Gospel should live of the Gospel. 1 Cor 9, 14.

Let him that is taught in the Word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. Gal 6, 6-7.

Let the elders that rule well be counted worthy of double honor, especially those who labor in the Word and in teaching. For the Scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, the laborer is worthy of his reward. 1 Tim 5, 17-18.

And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. 1 Thess 5, 12-13.

Obey them that have the rule over you, and submit to them; for they watch in behalf of your souls, as they that shall give account: that they may do this with joy, and not with grief: for this is unprofitable for you. Heb 13, 17.

Duties to the Civil Government.

Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? Do that which is good, and thou shalt have praise from the same: for he is a minister of

God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Rom 13, 1-4.

Duties of Subjects.

Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's. Mt 22, 21.

Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Rom 13, 5-7.

I exhort, therefore, first of all, that supplications, prayers, intercessions, giving of thanks, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour. 1 Tim 2, 2-3.

Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work. Tit 3, 1.

Be subject to every ordinance of man for the Lord's sake: whether it be to the king, as supreme, or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well. 1 Pet 2, 13-14.

Duties of Husbands.

Ye husbands, in like manner dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, and as being also joint heirs of the grace of life; to the end that your prayers be not hindered. And be not bitter against them. 1 Pet. 3, 7; Col 3, 19.

Duties of Wives.

Ye wives, be in subjection to your own husbands, as unto the Lord, as Sarah obeyed Abraham, calling him lord, whose children ye now are, if ye do well, and are not put in fear by any terror. 1 Pet 3, 5-6.

Duties of Parents.

And, ye fathers, provoke not your children to wrath; but

nurture them in the chastening and admonition of the Lord. Eph 6, 4.

Duties of Children.

Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise: that it may be well with thee, and thou mayest live long on the earth. Eph 6, 1-3.

Duties of Servants, Employees and Laborers.

Servants, be obedient unto them that, according to the flesh, are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eye-service, as menpleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord and not unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free. Eph 6, 5-8.

Duties of Masters and Mistresses.

And, ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their master and yours is in heaven, and there is no respect of persons with him. Eph 6, 9.

Duties of the Young in General.

Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another, for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. 1 Pet 5, 5-6.

Duties of Widows.

Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day. But she that giveth herself to pleasure is dead while she liveth. 1 Tim 5, 5-6.

Duties of the Whole Congregation.

Thou shalt love thy neighbor as thyself. Herein are comprehended all the commandments. Rom 13, 9. And persevere in prayer for all men. 1 Tim 2, 1.

Let each his lesson learn with care
And all the household well shall fare.

Luther's Large Catechism.

A CHRISTIAN PREFACE, HELPFUL AND NECESSARY.

Being a Faithful, Earnest Exhortation Addressed by Luther to all Christians, but Especially to all Pastors and Preachers, to Diligently Exercise Themselves Daily in the Knowledge of the Catechism, Which is a Short Summary and Extract of the Whole Bible, and to Continually Put it into Practice.

1. We have weighty reasons for urging the constant use of the Catechism and for desiring and beseeching others to do so. We see, with sorrow, that many pastors and preachers are very lax in this duty, thereby dishonoring both their office and the teachings of that little book. Some do so from motives of fancied superiority, others from sheer laziness and love of their bellies, who act as if they were pastors and preachers merely for their bellies' sake and had nothing to do while they live but enjoy the church treasures—as they were accustomed to do under the Papacy.

2. Although everything that ought to be taught and preached is now abundantly at their disposal by the clear and easy method of sound books and they now possess in reality what in former times only the titles of books suggested—"Sermons That Speak for Themselves," "Sleep Securely," "The Well Equipped and Their Treasures"—they lack the devotion and principle to purchase these books, or, if they possess them, to examine and read them. Shameful gluttons occupied with their own appetites! They would make better herders of swine and keepers of dogs than watchers for souls and pastors of Christian people.

3. Now that they are released from the unprofitable and burdensome babbling of the daily seven periods, I would that they might so much as read, morning, noon and night, a page or two in the Catechism, a prayer book, the New Testament or other sections of the Bible, and pray the Lord's Prayer for themselves and for the people under their pastoral care. In that case, they would show honor and gratitude to the Gospel, which has delivered them from manifold evils and burdens; in that case, they would blush with shame that they, animals that they were, saw in the Gospel no more than depraved, pernicious and shameful carnal liberty. The people, as it is, regard the Gospel altogether too lightly, and even our utmost exertions accomplish but little. What results then can we hope for if we are indolent and careless, as we were under the Papacy?

4. Besides this, a vicious and insidious plague has smitten us. A certain self-satisfaction and satiety lead many to think the Catechism embodies a doctrine of inferior character. They look upon it as a book to be read once and then thrown into a corner, undeserving of a second reading. Further, even among the nobility some runts and curmudgeons are found who advance the thought that henceforth pastors and preachers are needless. They say that all is taught in books, which each may easily learn for himself, and without any reproof of conscience they let the pastorates decline and go to ruin. So pastors and preachers are allowed to famish, as could fitly be expected from mad Germans. We Germans have such shameful people among us, and we must endure them.

5. As for myself, let me say that I am a doctor and a preacher. I am as learned and experienced as any of those who are so presumptuous and confident. Yet I do as a child that is learning the Catechism. I read and repeat in the morning and whenever I have time, the Ten Commandments, Apostles' Creed, the Lord's Prayer, the Psalms, etc. I daily read and study the Catechism, and still I am not able to master it as thoroughly as I wish. I must remain a child and a pupil of the Catechism, and this I do very will-

ingly. Yet these dainty and fastidious fellows affect to be doctors of the first rank upon reading the Catechism once —to know all there is to be known. Here is evidence enough that they regard not their office and the souls of their people, nay, not even God and his Word. They cannot fall, since they are already abominably fallen. Truly do they need to become children and begin at the alphabet, which they imagine they have long ago outgrown.

6. For this reason I entreat these indolent bloats, these presumptuous saints, to allow themselves, for God's sake, to be convinced that they are not so learned and such great doctors as they think. I implore them not to imagine they have mastered the Catechism or have learned enough of it, even if they think they have learned it quite well. Though their knowledge of these writings were perfect, which is impossible in the present life, it would still be a highly profitable and useful exercise daily to read them and to make them the subject of meditation and conversation, provided the presence of the Holy Spirit is sought at such reading, meditation and conversation, for the purpose of shedding more light and of deepening devotion. Thus our taste for this doctrine and its power over us shall increase, according to the promise of Christ: "Where two or three are gathered together in my name, there am I in the midst of them." Mt 18, 20.

7. Nothing is so effectual against the world, the flesh and the devil and all evil thoughts as to be occupied with God's Word, in conversation and meditation. The first Psalm, in the second verse, calls those blessed who meditate upon the Law of the Lord day and night. No smoke of incense or other savor will be so offensive to Satan as your occupying yourself with God's commandments and words, speaking, singing and thinking concerning them. This is the truly consecrated water, the sign which Satan avoids and which puts him to flight.

8. Eagerly, then, should we read, speak, think, and practice the Catechism, even if we had no other blessing and benefit from it than the fact of thereby driving away the devil

and evil thoughts. Satan cannot hear nor endure God's Word. God's Word is not idle talk like that of Dietrich of Berne and others; but as Paul says in Romans 1, 16, it is "the power of God." Truly such it is when it inflicts upon Satan burning pain, and ministers to us infinite strength, comfort and help.

9. But why multiply words? Time and paper would fail me were I to attempt to mention all the blessings that flow from God's Word. Satan is called the master of a thousand arts, but what shall we call God's Word, which easily conquers and discomfits that master with all his wile and power? God must surely be more than a master of a thousand arts, and should we carelessly despise the power, blessing, strength and fruit of his Word, particularly we who would be pastors and preachers? If we do, we are worthy to suffer starvation, to be cast out like refuse and to be set upon by dogs. We need God's Word for daily strength, as we do our daily bread. We are in constant need of it to resist the restless onslaughts and ambuscades of this Satan, skilled in his thousand arts.

10. If this is not sufficient motive for the daily reading of these doctrines, there is God's command. That alone should be incentive enough. Deuteronomy 6, 7-9, solemnly enjoins us ever to meditate upon God's Word, whether we be sitting, walking, standing, lying or rising, and to have it as a constant memento and sign before our eyes and upon our hands. Certainly God did not, without reason, so solemnly and imperatively enjoin this duty. He knows our danger and need. He knows the devil's persistent and furious efforts to attack and to tempt us. So he would warn us and provide us protection and armor against "the fiery darts of the evil one." Eph 6, 16. He would give us an antidote to the poison of the devil's befouling suggestions. What mad mortals, what fools, we are! In the midst of such mighty enemies—the devils—among whom we must ever live and dwell, we yet despise our armor of defense, too lazy to give it thought.

11. Think of the presumption and satiety of those who

will not daily study the Catechism! They evidently esteem themselves wiser than God himself; wiser than all the saints and angels, the patriarchs and prophets; than the apostles and all Christians. Since God himself is not ashamed to teach such things daily, knowing nothing better to teach, and he always teaches this one thing and never adds anything new or different; since all the saints know nothing better nor different to study, and are unable to exhaust even this: we are most wonderful persons to think, after reading and hearing it once, that we know it all and need no longer to read or study it. Most wonderful persons to think we can exhaust in learning in a day what God cannot exhaust in teaching, although he teaches it from the beginning of the world to the end, and all the prophets and saints had something to learn from it, and yet they always remained, and ever had to remain, pupils.

12. It is a fact that anyone familiar with the Ten Commandments is, in consequence, familiar with the Scriptures as a whole. He is able in all affairs and emergencies to counsel, to help, to comfort and to come to an understanding and decision, whether the subject is temporal or spiritual. He is qualified to sit in judgment upon all doctrines, estates, spirits and laws, and everything else in the world. What is the whole Psalter but thoughts and spiritual exercises based on the First Commandment? Now I am sure that these lazy gluttons, or presumptuous spirits, do not understand a single Psalm, not to mention the whole Scriptures, and they pretend to know and despise the Catechism, which is a short summary and epitome of all the Holy Scriptures.

13. Therefore, I once more entreat all Christians, especially pastors and preachers, not to become doctors too soon and to fancy they know all. It is with our vain fancies as with false measurements, there is a shrinkage. But let them carefully study their Catechism daily, and constantly practice its lessons, guarding with the greatest care and diligence against the poisonous contagion of such security or presumption. Let them continue to read and to teach, to

learn and to meditate and to ponder. Let them never desist until they have evidence to warrant the conviction that the devil is dead as a result of their teaching, and they themselves have become wiser than God and his saints.

14. If they know such diligence, I pledge them—and their experience shall bear me out—that there shall be much fruit, and that God shall make fine men out of them. In time they will make the noble confession that the longer and the more they study the Catechism, the less they know of it and the more they can learn from it. The Catechism, which now, because of their satiety and great abundance, they cannot endure to smell, will then, in their hunger and thirst, be a truly sweet savor to them. To this end may God give his grace! Amen.

FOREWORD.

1. This little book or sermon was planned and started for the instruction of children and the uneducated. Hence, from the earliest times it was called in Greek, Catechism, which signifies a method of instruction adapted to children. Its contents represent the minimum of knowledge for a Christian. Whoever does not possess it can not be reckoned among Christians nor be admitted to a sacrament, just as a mechanic who does not know the rules and customs of his trade is rejected and considered unfit. Therefore the young should be thoroughly instructed in the several parts of the Catechism or children's sermons, and be diligently drilled in their practice.

2. It is also the duty, then, of every father of a family to question his children and servants at least once a week and hear what they know or have learned of it, and when they do not know it, earnestly insist that they learn it. I well remember the time when untutored adults, stricken in years, were quite ignorant of these things; yea, this time has not passed altogether yet, for even now such people are found daily, notwithstanding they claim the privileges of sponsorship and the Lord's Supper, freely exercising all rights of Christians, though it is quite evident that com-

municants should be better taught and possess a more mature knowledge of Christian doctrine than children and beginners. However, for the common people we would be satisfied if they learned the three parts, which Christendom has received as a heritage from olden times—though they seldom were rightly taught and practiced—until all who are called Christians or would be Christians, both old and young, shall be well drilled and at home in these three parts.

FIRST PART: THE TEN COMMANDMENTS.

1. Thou shalt have no other gods before me.
2. Thou shalt not take the name of Jehovah thy God in vain.
3. Remember the sabbath day, to keep it holy.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's house.
10. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

SECOND PART: THE APOSTLES' CREED.

1. I believe in God the Father Almighty, Maker of heaven and earth,

2. And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

3. I believe in the Holy Spirit; the holy Christian Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

THIRD PART: THE LORD'S PRAYER.

Our Father, who art in Heaven,

1. Hallowed be thy name.
2. Thy kingdom come.
3. Thy will be done on earth as it is in heaven.
4. Give us this day our daily bread,
5. And forgive us our debts, as we also have forgiven our debtors.
6. And lead us not into temptation,
7. But deliver us from evil, Amen.

These are the three most important parts of Christian instruction, which we must learn to repeat word for word. Children should be taught the habit of reciting them daily, when they rise in the morning, when they go to their meals, when they retire at night; and unless they repeat them they should be given neither food nor drink. Every father has the same duty to his household, his men-servants and maid-servants, and he should discharge them if they cannot or will not learn them. For the person is in no way to be tolerated who is so rude and savage as not to learn these three parts, in which everything contained in Scripture is comprehended in short, general and simple terms. For the dear Fathers or Apostles (whoever they were) have thus summed up the teaching, life, wisdom and profession in which center the Christian's conversation, conduct and purpose.

Now, when these three parts are learned, it is also proper that people should know what to say of our sacraments, which Christ himself instituted, baptism, and the holy body and blood of Christ. Especially should they know the text of Matthew and Mark, as found at the end of their Gospels, describing how Christ gave his last gifts to his disciples and sent them forth, Mt. 28, 19 ff.; Mk 16, 15 ff.

BAPTISM.

> Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

This is enough of the Scriptures about baptism for an ordinary person to know. The other sacrament may be dealt with in the same way with few simple words, as, for example, the text of St. Paul.

THE LORD'S SUPPER.

> The Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, "This is my body, which is for you; this do in remembrance of me.
>
> In like manner also the cup, after supper, saying, This cup is the New Covenant in my blood; this do, as often as ye drink it, in remembrance of me. 1 Cor 11, 23-25.

Thus in all we have five parts of Christian doctrine, which we should constantly study, demanding them to be known and rehearsed word for word. Do not depend upon young people learning and retaining this teaching from sermons alone. When these five parts have been well learned, psalms and hymns based upon them may be taught by way of supplement and more thorough drill. Thus our youth shall be led into the Scriptures, and make constant progress in the same.

It is not enough to learn only the words and be able to repeat them; but young people should attend the preaching of the Word, especially when the pastor preaches on the Catechism, that they may hear it explained and learn the meaning of each part, so as to repeat what they have heard and give a correct answer when they are questioned, in order that the preaching may not be without profit and fruit. We take the trouble frequently to preach on the Catechism in order to impress it upon the youth, not with lofty and subtle words, but briefly and simply, that it may penetrate deeply into their hearts and remain fixed in their memories. Accordingly, let us now take up the above mentioned five parts in regular order, to speak of them as clearly and at such length as the circumstances warrant.

FIRST PART.

God's Ten Commandments.

The First Table of the Law—Love to God.

THE FIRST COMMANDMENT.

"Thou shalt have no other gods before me," Ex 20, 3; Deut 5, 7.

1. The simple meaning of this commandment is, You shall worship me alone as your God. What do these words mean and how are they to be understood? What is it to have a god, or what is God? Answer: A god is that to which we look for all good and where we resort for help in every time of need; to have a god is simply to trust and believe in one with our whole heart. As I have often said, the confidence and faith of the heart alone make both God and an idol. If your faith and confidence are right, then likewise your God is the true God. On the other hand, if your confidence is false, if it is wrong, then you have not the true God. For the two, faith and God, have inevitable connection. Now, I say, whatever your heart clings to and confides in, that is really your God.

2. Therefore, the intent of this commandment is to require true faith and trust of the heart with respect to the only true God. The heart must cling only to him. The meaning is: Take heed that ye allow me alone to be your God, and that ye never seek another. In other words: Whatever good you lack, look to me for it and seek it in me. And whenever you suffer misfortune and distress, come, cling to me. I, even I, will supply your want and help you out of every need. Only, let not your heart cling to, nor rely on, any other.

3. Now, I must treat this theme in plain language, that it may be understood and remembered. I will cite some common examples of failure to observe this commandment. Many a one thinks he has God and entire sufficiency if he has money and riches; in them he trusts and proudly and securely boasts that he cares for no one. He surely has a god, called mammon, Mt 6, 24—that is, money and riches—on which he fixes his whole heart. This is a universal idol upon earth. He who is in possession of money and riches deems himself secure; he is as happy and fearless as if he were in the midst of paradise. On the other hand, he who has nothing, doubts and despairs as if he had no knowledge of God. Very few persons are found who, cheerful of heart, are not stirred to murmuring and complaint by scantiness of substance. This desire for wealth cleaves to our natures until we are in our graves. In like manner, he who boasts great skill, wisdom, power and influence, and friends and honors, and trusts in them, has also a god, but not the one true God. Notice, again, how presumptuous, secure and proud people are when in the enjoyment of such possessions, and how despondent when without them or deprived of them. Therefore, I repeat that to have a god, truly means to have something in which the heart puts all trust.

4. Notice what we have been doing in our blindness under the Papacy. When one had the toothache he would mortify his flesh by voluntary fasting to the honor of Saint Apollonia; he who feared the perils of fire, would seek Saint Lawrence as his patron saint; he who feared pestilence, would pay his vows to Saint Sebastian or Saint Roch; and there were innumerable like abominations, each one choosing his own saint, whom he worshiped and invoked for aid in time of need. Of this class are those who go so far as to covenant with Satan to give them abundance of money, to help them in love affairs, to preserve their cattle, restore their lost possessions, and the like, as magicians and sorcerers do. All these fix their hearts and trust elsewhere than in the true God. They look to him for no favors, they seek nothing from him.

5. You readily recognize the nature of this commandment and the extent of its requirements. It claims man's whole heart and his trust in God alone. One can easily understand that to have God does not mean to lay hands upon him, nor to put him in a purse or lock him in a safe. But we lay hold of him when our hearts embrace him and cleave to him. Now, to cling to him with the heart is simply to fully trust in him. He desires to turn us away from everything else, and to draw us to himself, the only eternal God; as if he should say, All you have heretofore sought from the saints, or for which you have trusted in mammon and others, expect from me—regard me as the one who can help you and richly bless you with everything good.

6. Behold, this is the true honor and service of God, pleasing to him and even commanded by him under penalty of eternal wrath—this, that the heart should know no consolation or refuge elsewhere than in him, and, never suffering itself to be torn from him, should stake on him and subordinate to him all that is upon earth. On the other hand, you have plain evidence how the world practices nothing but false worship of God, and idolatry. No people have ever been so godless as not to establish and maintain some divine service. Everyone sets up a god of his own, to whom he looks for blessings, help, and comfort. For example, the heathen who placed their hope in power and dominion exalted Jupiter as their supreme god; they who sought riches, happiness or pleasure, and a life of ease, venerated Hercules, Mercury, Venus or others; women with child worshiped Diana or Lucina; and so on, each making that his god to which his heart inclined. So, even in the minds of the heathen, to have a god meant to trust and believe. But they erred in that their trust was false, was wrong; for it was not centered in the only God, besides whom there is no god, neither in heaven nor upon earth, Is 44, 6. Therefore, the god of the heathen is the creature of their own dream and fancy, and they trust in that which

is absolutely nothing. So it is with all idolatry; for idolatry does not consist merely in the act of erecting an image and praying to it. It consists chiefly in the state of a heart that is intent on something else and seeks help and consolation from creatures, saints or devils; that neither cares for God nor looks to him for any good, even for help, nor believes that the good it receives comes from God.

7. There is, moreover, another false divine service, the greatest idolatry we have as yet practiced; it still reigns in the world. Upon it all ecclesiastical orders are founded. It sways the conscience that seeks in its own works help, consolation and salvation, that presumes to wrest heaven from God, and reckons how many institutions it has established, how often it has fasted, attended mass, etc. Such a conscience relies upon and boasts of these things, as if it would receive nothing from God gratuitously, but has acquired and earned all by works of supererogation; as if God were under obligation to stand at our service, indebted to us, and we were his lords. What is that but making God an idol, yea, a mere dispenser of apples, and esteeming and exalting ourselves as God? But such reasoning is a little too subtle to be understood by young scholars.

8. This much, however, has been said to the inexperienced that they may carefully note and retain the meaning of this commandment: We are to trust in God alone and look to him, expecting from him only good; for it is he who gives us body and life, food and drink, nourishment, health, protection, peace, and all temporal and eternal blessings. It is he who protects us from misfortune and saves and helps when calamities befall. It is God alone, as I have often enough repeated, from whom man receives all good and by whom he is delivered from all evil. I think we Germans, from ancient times, have called God by a name finer and worthier than any found in other languages—derived from the word "good," and meaning one who, as an eternal fountain, overflows with sheer goodness, from whom springs all that is good and is called good.

9. Even though we receive much good at the hands of

men, it all comes from God by virtue of his command and ordinance. For our parents, all authorities, and even they who are our neighbors, have received the commandment to do us all manner of good; so we receive our blessings, not from them, but from God through them. Creatures are only the hand, the channel and instrument, by which God bestows all his blessings. For example, he gives the mother natural food for her infant, and he permits wheat and other products to grow out of the ground for our food—things which no creature of himself can produce. No one, then, should presume to accept or bestow a blessing other than as commanded by God; we must acknowledge all to be God's gifts and thank him for them, as this commandment requires. Therefore, God's creatures, as instruments by which we receive blessings, are not to be rejected; nor are we to seek, by presumption, other ways and means than those commanded by God. If we did, we should not be receiving blessings from God, but seeking them from ourselves.

10. Let each, then, take heed that he regard this commandment as exalted above every other thing, and treat it not as a light matter. Examine your own heart diligently and inquire of it, and you will surely find whether or no it cleaves to God alone. Do you possess a heart that expects from him nothing but good, especially when in need and distress, and that renounces and forsakes all that is not God? Then you have the only true God. On the contrary, does your heart cleave to something from which it expects more good and more aid than it does from God, and does it flee, not to him, but from him? Then you have another god, an idol.

11. To instruct us that he will not allow his commandment to be cast to the winds, but that he guards it well, God has attached to this commandment, first a terrible threat, and then a beautiful, comforting promise. These we should carefully study and should impress them upon the young so that they may take them to heart and keep them.

> "For I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the

third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments," Ex 20, 5-6; Deut 5, 9-10.

THE APPENDIX TO THE FIRST COMMANDMENT EXPLAINED.

12. Although these words are related to all the commandments, as we shall learn later, yet they are joined to this chief commandment because it is of first importance that a man's head be right. Where the head is right the whole life must be right. Learn also from these words how angry God is with those who trust in aught but himself, and how good and gracious he is to those who, with their whole hearts, trust and believe in him alone. Learn that his anger ceases not until the fourth generation, while his blessings or lovingkindnesses extend to many thousands. Learn all this that you may not live in false security and take your chances as do brutish hearts which imagine that it makes no difference how they live. He is the God who takes vengeance upon all who turn from him, and his anger continues to the fourth generation, until they are utterly exterminated. Hence he insists upon being feared and not despised.

13. God has witnessed to this by all history, as the Scriptures amply show and as daily experience abundantly teaches. In the beginning he completely rooted out all idolatry, and he did it for the sake of both the heathen and the Jews; just so in our day he overthrows all false worship, and finally all who persist in it must perish. There are still found proud, powerful and rich bloats, who defiantly boast of their mammon, unconcerned whether they provoke God to anger or to mirth. They boast as if confident they could easily stand God's wrath; yet they shall not succeed. Before they are aware, they will be wrecked, with everything in which they trusted; as all others have perished who thought they were even more secure and powerful.

14. And just for the sake of such hardened characters,

who imagine—since God forbears to disturb them—that he knows or cares nothing about their wickedness, God must strike and punish with such severity that he cannot pass over with oblivion their children's children. His purpose is that everyone shall be impressed by his punishment and see that he is in earnest. He means this class of people when he says, "them that hate me," namely, those who persist in their defiance and pride. They refuse to hear what is preached or spoken to them. When they are rebuked, to bring them to their senses and to cause their reformation before punishment is sent, they become mad and foolish, and justly deserve the wrath they receive. Daily we observe that our bishops and princes serve as object lessons.

15. But terrible as are these words of threat, more powerful is the consolation in the promise assuring mercy to those who cleave to God alone—pure goodness and blessing, not only for themselves, but also for their children to a thousand thousand generations. If we wish to possess all good things in time and eternity, the fact that the Supreme Majesty so kindly offers, so affectionately persuades and so abundantly promises, ought to move and impel us to fix our hearts upon God with perfect confidence.

16. Let every one, then, take heed that this commandment be not regarded as if spoken by man. It means either eternal blessing, happiness and salvation, or eternal wrath, misery and woe. What more do you desire than God's gracious promise that every blessing will be yours, and that he will protect and help you in all need? But, alas, the trouble is, the people of the world believe none of these words nor do they esteem them as the words of God. For they see that those who trust in God and not in mammon suffer grief and want and are opposed and attacked of Satan; they have neither money, favor nor honor, and hardly an existence. On the other hand, the servants of mammon have power, favor, honor and every comfort in the eyes of the world. We must, therefore, lay hold of these words, even in the face of this apparent contradiction, and

remember that they neither lie nor deceive, but that their truth must yet be made manifest.

17. Reflect for yourself, or make inquiry, and tell me, what have they finally accomplished who have devoted all their care and diligence to scratching together great wealth and possessions? You will find their worry and labor were lost, or, if they amassed great treasures, the treasures decayed and were scattered. You will also find that they themselves never received any happiness from their possessions and the treasures never reached the third generation. Examples enough you have in all history and in the experiences of aged people. See to it that you ponder and heed them. Saul was a great king, chosen by God, and a pious man; but when he became established on his throne he allowed his heart to fall from God, placing his trust in his crown and power, and he had to perish with all he had; not one of his children remained, 1 Sam 10, 1; 15, 17-26; 16, 14. On the other hand, David was a poor, despised man, banished and persecuted, his life nowhere secure, and yet he was to be preferred to Saul and become king, 1 Sam 16, 13. These words had to stand and prove true, since God cannot lie nor deceive, 1 Sam 15, 29. Only let not Satan and the world deceive you by their show, which endures for a time, but in the end is nothing.

18. Therefore, let us learn well the first commandment and see how God allows no vain presumption, no trust in any other object, and how he makes no greater requirement of us than the heart's confidence in him for everything good. Let us also learn to begin at once and in the right way, making no further use of all the blessings God gives us than a shoemaker makes of his needle, awl and thread—for work, presently to lay them aside; or as a traveler avails himself of an inn, food and bed—only for temporal needs. Let each abide in his station in life according to God's order, making of none of his blessings a lord or idol. This is sufficient on the first commandment. We had to explain it at length, since it is the most important. For, as I said before, if the heart is rightly disposed toward

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God and this commandment is kept, obedience to the remainder will follow of itself.

Readings in Luther and the Bible on the First Commandment.

Writings of Luther on all Ten Commandments, to be consulted under each Commandment—Brief Explanation of the Ten Commandments, the Creed and the Lord's Prayer, 1520.—A Simple Way to Pray, addressed to a Friend, 1535.—Sermon on Good Works, addressed to Duke John of Saxony, March 29, 1520.—Luther's First Explanation of the Ten Commandments.—Commentaries on Exodus, Chapter 20, and Deuteronomy, Chapters 4-16. Luther's writings on fear, love and trust in the Triune God.

The occasion of the giving of the Ten Commandments and the words of introduction should be kept in mind. Jehovah had a perfect right to command Israel not to bow down in bondage and serve false gods, but to be free and serve him, because he had brought them out of the land of Egypt, out of the house of bondage. So Jehovah has a perfect right to require us to obey and serve him, since by baptism he has become our God and Father, and we his free children.

FIRST TABLE. OUR DUTIES AND LOVE TO GOD.

I. In General. See references above. Deut 4, §22-36; 6, §47-116; 7, §1-50, Chapters 8-16. Table Talk, Chapter on Idolatry.

II. God's Nature, Will and Attributes. First 22 Psalms, Ps 5, §294-344, God's Name. Epistle Postil, 1 Sermon on Trinity Sunday, §13-42; Sermon for Michaelmas. Deut 7, §51-120, Sermon on the Grace and Wrath of God.

III. Three Persons in the Divine Substance. Two Discussions on the Unity of the Divine Substance, but Different Persons in the Godhead. Vol. 12, 406-411. Epistle and House Postils, Trinity Sunday. Genesis, Vol. 1, §59-62; §212-216. Commentary on the Last Words of David, §66-87. Sermon on Exodus 3, 15. Genesis 24, §56-74.

IV. Idolatry Forbidden. (a) Intercession and Adoration of Saints. Vol. 13, 373, §7ff. Sermons for All Saints' Day, John the Baptist's day and Day of Mary's Birth. Deut 9, §1-38, Jn 2, §91-142. See Saints and Intercession in Luther's Dogmatical-Polemical Writings. (b) Pictures in the Churches. Letter to Ludwig, Count of Stolberg, April 25, 1522. Deut 7, §3-14, §114-120. (c) On Taking Part in Papal Ceremonies. To Christopher Joerger, Dec. 31, 1543.

V. The True Worship of God. (a) In General. Genesis, Vol. 2, §300-312. House Postil, 5 Sunday after Trinity. Deut 5, §4-48. (b) Sermon on the Fear of God, Second Christmas Day, 1516. Epistle Postil, Day of St. John. (c) Love to God. Sermon on 1 John 4, 16-21. (d) Trust in God. Sermon as an introduction to the First Commandment, 1516. Vol. 13, 132-179. House Postil, third Sunday after Trinity, §28ff. First 22 Psalms, Ps 5, §170-260. Deut 7, §83-113. (e) Obedience to God. Gen 6, §289-298; 19 §162-167; 21 §131-136.

(a) Fear God Above all Things. Prov 1, 7; Is 42, 8; Deut 5, 29; 6, 2; Mt 10, 28; Gen 3, 10; 39, 9; Prov 8, 13; Ps 33, 8; Ex 20, 20; Acts 4, 18-21.—B. H.: Dan 3 and 6 chapters; Eccl 12, 13.

(b) Love God Above all Things. Mt 10, 37; 1 Jn 2, 15; 1 Jn

4, 16-19; 1 Jn 5, 3; Song 8, 6.—B. H.: Offering of Isaac, Gen 22; Jesus in Gethsemane, Mt 26, 36ff.

(c) Trust in God Above all Things. Prov 3, 5; Ps 37, 5; 73, 23-24; 42, 11; 1 Pet 5, 7; Jer 17, 5; Ps 118, 8; 62, 1-2; Is 49, 5; 40, 31; Ps 57, 2.—B. H.: Ex 32; Ex 14, 13-22; Mt 19, 16; Dan 6; Gen 12, 1-7; Job.

Topics for Study.—(1) How Christ Fulfilled this Commandment. He lived in this fear, love and trust, Jn 4, 34; Mt 5, 17; 27, 43; 1 Pet 2, 21.

(2) How you as a Christian have broken this Commandment, Ps 119, 9; Mt 4, 10; Gen 17, 1.

(3) How Christian Missions are preaching this fear, love and trust to the world. See Lutherans In All Lands, Lenker; History of Lutheran Missions, Laury; History of Protestant Missions, Warneck.

THE SECOND COMMANDMENT.

"Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain." Ex 20, 7; Deut 5, 11.

19. As the first commandment instructed the heart and taught faith, so this commandment leads us into the outer sphere and trains our lips and tongue Godward. For words are the first issue and revelation of the heart. As I taught above that you must comprehend what it is to have a god, so you must learn to grasp in a simple way the meaning of this commandment, as of all others, and to answer accordingly. If asked, How do you understand the second commandment and what is meant by taking God's name in vain? answer in the briefest way: It is a misuse of God's name if we call upon the Lord God in any way to support falsehood or wrong doing. Therefore, it commands that we are not to mention God's name falsely or so take it upon our lips, when the heart knows or should know the deception; as those who take an oath before the court of justice when one side bears false witness against the other. In no way can God's name be more abused than in lying and deceiving by it. Let this be the simplest German meaning of this commandment.

20. Now, with this knowledge, each one can easily decide for himself when and how God's name is abused, although it is impossible to name all its misuses. In general, a wrong use is seen in the first place in worldly business and

in things relating to money, possessions and honor, be it publicly before the courts of justice, at the market or elsewhere, whenever men swear or make false oath by an appeal to God's name or their own souls to support their statements. A common illustration is found in matrimonial affairs when two secretly betroth themselves to one another, and afterward with an oath deny the affiance. But its greatest abuse, an offense against the conscience, is found in spiritual matters when false preachers arise and present their untruthful teachings as the Word of God.

21. Notice, all these are expedients to use the name of God as a veneer in order to appear attractive and commendable, whether in ordinary worldly business or in the high and subtle matters of faith and doctrine. And with liars belong also blasphemers; not only the coarse and rude ones, well known to everybody, who without fear dishonor God's name (they should be in the hangman's school rather than in ours), but also those who publicly blaspheme the truth of God's Word, and say it is Satan's word. To speak further of this there is no need.

22. Let us here learn and take heed how much depends upon this commandment, and with all diligence guard against and avoid every misuse of the holy name as the greatest sin that can be publicly committed. Lying and deceiving are in themselves gross sins; but they become greatly aggravated when men, wishing still to justify them, invoke God's name in confirmation, and when they use it as a cloak to cover their shame, and from a single lie, a double, yea, manifold lies, result.

23. Because of the importance of this commandment, God has attached to it a solemn threat in the words, "For Jehovah will not hold him guiltless that taketh his name in vain," Ex 20, 7; Deut 5, 11. This means that in the case of no one shall its violation be overlooked, or pass unpunished. Just as God will avenge himself if one turns his heart from him, so too he will not suffer his name to be used to adorn a lie. It is, also, a calamity common in all the world that there are few who do not use God's name in false-

hood and all kinds of wickedness. So few are they who in their hearts trust in God alone.

24. We all naturally possess this beautiful virtue: He who has committed a wrong would gladly cover up and disguise his disgrace, that it might come to no one's sight or knowledge. No one is so bold as to boast before the whole world of the wickedness he has committed. All men would rather work their wickedness secretly than let anyone find it out. Then, when they are arraigned, God must give his name and make the rascality appear as an act of righteousness and the disgrace as honorable conduct. This is the universal way of the world. Like a great deluge, the practice has flooded all lands, therefore we have our reward, which we seek and merit: pestilence, wars, famines, fires, floods, faithless wives, spoiled children, worthless servants and all kinds of evil. From what other source should such dire misery spring? It is a great mercy that the earth still bears and nourishes us.

25. We should, then, above all things faithfully train and accustom the young people to sacredly regard this and the first commandment. If they transgress, the rod must at once be used and the commandment constantly held before them and impressed upon them; then they will be reared, not only in discipline, but also in the fear and reverence of God.

26. You understand now what it means to take God's name in vain. To repeat quite briefly, it is either simply to lie, and to publish under pretext of God's name something without warrant of fact, or to curse, swear, conjure, and, in short, practice wickedness in any way. Besides this you must also know how to use God's name aright, for in the words, "Thou shalt not take the name of Jehovah thy God in vain," God at the same time gives us to understand that we are to take his name in the right sense. It has been revealed and given to us for constant use and profit. Therefore, since it is here forbidden to use this holy name in the service of falsehood and wickedness, it necessarily follows that we are, on the other hand, commanded to use

it in the service of truth and everything that is good; as, for example, when one swears to the truth wherever needed and demanded. Likewise, when we teach the truth aright; when we invoke it in trouble or use it in praise and thanksgiving for prosperity, etc. All this is summed up in the command in Ps 50, 15: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." In all these ways, God's name is used in the service of truth and unto salvation, and is thus hallowed, as we pray in the Lord's Prayer.

27. Now you have the substance of the commandment explained. Thereby is solved the question that has troubled many teachers, why swearing is forbidden in the Gospel, Mt 5, 33-34, and yet Christ and Paul and other saints often swore, Jn 14, 12; 16, 20 and 23; 2 Cor 1, 23. The explanation is briefly this: We are not to swear in support of evil, that is, to a falsehood, or unnecessarily; but we are to swear in support of the good, and for the welfare of our neighbor. For that is a truly good work by which God is praised and truth and justice established; by which falsehood is refuted, peace restored, obedience enforced and contentions suppressed. God himself interposes and decides between right and wrong, good and evil. If one party to a dispute swears falsely, he has his sentence in the fact that he cannot escape punishment. Although it be long deferred, he shall not prosper; all he gains thereby shall slip out of his hands and never be enjoyed. I have seen in the case of many who have repudiated their marriage vows that afterward they never had a happy hour or a healthy day, and thus they miserably perished, body and soul, and their possessions also.

28. Therefore, I advise and exhort, as I have before, that children be trained by means of warning and terror, restraint and punishment, to shun falsehood, and especially not to use God's name to confirm it. For if they are left without such restraint, no good will result. It is evident that the world is now more wicked than it has ever been. There is no government, no obedience, no fidelity, no faith;

only presumptuous, ungovernable people, whom no teaching or reproof can help—all of which is simply God's wrath and punishment for wilful contempt of this commandment.

29. On the other hand, children should be urged and induced to honor God's Word and to have it always upon their lips in all circumstances and experiences. For true honor to God's name consists in looking to it for all consolation and therefore calling upon it; so that the mouth with its confession follows in the wake of the heart, glorifying God by faith, as we have seen above.

30. This is also a blessed and helpful practice, and very effective in resisting the devil, who is ever round about us, waiting for an occasion to lead us into sin and shame, misery and want. He hears God's name very unwillingly and cannot remain long where it is invoked from the heart. Many a terrible and shocking calamity would befall us if God did not preserve us because we call upon his name. I have tried it myself and have well learned by experience the lesson that often sudden great calamity was immediately averted and removed during such invocation. In order to vex and conquer Satan, I say, we should constantly have this holy name in our mouths, so that he cannot injure us, as he is so eager to do.

31. Of service to us in this respect is also the practice of commending ourselves each day to God, soul and body, wife, children, servants and whatever we have, for his protection against every unexpected need and calamity. Thus has originated and continued among us the custom of saying grace and returning thanks at meals, and other prayers for both morning and evening. From the same source came the practice with children of crossing themselves in sight or hearing of terrifying occurrences and exclaiming: Lord God, save us! Help, dear Lord Jesus! and like utterances. So, again, when we unexpectedly experience something good, however trivial it may be, we say: God be praised and thanked. This God has bestowed upon me! and similar expressions. Formerly the children were reared in the custom of fasting and praying to St. Nicholas

and other saints. The other practices would be more pleasing and acceptable to God than all monasticism and Carthusian sanctity.

32. Thus we might train the youth by appropriate, and all but playful, methods to fear and honor God, and the first and second commandments might be observed and constantly practiced. Then some good might remain with them and bear fruit; some might grow up in whom the whole land would rejoice and be blessed. This would be the proper way to rear children, to form their habits by kindness and pleasant methods. What we force into them only with rods and blows produces bad results; at the best, under such treatment they remain godly no longer than the rod lies on their backs. But under the other training, godliness is rooted in their hearts and they fear God more than they do rods and clubs. I speak thus plainly for the sake of the children, that my words may penetrate their minds; for since we are preaching to children, we must prattle with them. Thus we have warned against the abuse of the divine name and taught that the right use of it should consist, not only in manner of speech, but also in discipline and life. We would have them know that God is well pleased with the right use of his name and will reward that as richly as he will terribly punish its misuse.

Readings in Luther and the Bible on the Second Commandment.

I. In General. See First Commandment; also First Petition of Lord's Prayer.

II. Hypocrisy and Pharisaical Holiness. Vol. 13, §336-369, Pharisee and Publican. Sermon on the Ten Virgins on St. Catherine's Day. House Postil, 11 Sunday after Trinity. First 22 Psalms, Ps 10, §1-87; Ps 17, §1-99.

III. True Piety and True Holiness. Vol. 11, 364; Sermon for St. Thomas Day on the Righteousness that Avails before God. Epistle Postil, 1 Sunday after Easter. House Postil, second Sermon, 6 Sunday after Trinity, and 27 Sunday after Trinity, the Eight Characteristics of a True Christian. First 22 Psalms, 15 Ps §1-58.

IV. Praise to God. Vol. 10, 255-279, Simeon in the Temple. Sermon on Mary's Visit to Elizabeth, Her Hymn. House Postil, Day of Mary's Visit to Elizabeth; Sermon on St. John the Baptist's Day, Zacharias' Song of Praise; third Sermon for Christmas, the Angels' Masterpiece in Preaching and Singing at Christ's Birth; First 22 Psalms, Ps 9, §1-137, the Song of Praise and Thanks of Believers.

V. Gratitude and Ingratitude to God for his Gifts. Epistle Postil, 24 Sunday after Trinity, §41ff., 19 Sunday after Trinity. House Postil, 13 and 14 Sundays after Trinity. Commentary on Deut 8, §32-43.

Luther here and in all the Commandments repeats the words, "We should fear and love God so that," etc., because only those who fear and love God can keep his Commandments. "The name of Jehovah thy God" (thy God by creation and baptism) means the Triune God himself, and all the names, attributes, teachings and institutions by which he is made known (Ps 48, 10; Ex 3, 13-15; 6, 3; 34, 5-7; Deut 28, 58).—Take in vain, to use without reason or profit (Eph 4, 29; Gal 6, 7; Mt 27, 46-47; Dan 5, 2-4).

(a) Our Fear of God forbids us: (1) To curse (Lev 24, 15-16; Jas 3, 9-10; Rom 12, 14. (2) To swear (Heb 6, 16; Deut 6, 13; Rom 1, 9; 2 Cor 1, 23; Mt 5, 34-37). (3) To conjure (Lev 19, 31; Deut 18, 10-12). To lie or deceive by his name (Lev 19, 12; Mt 7, 15-21; 2 Tim 3, 5).—B. H. (Bible History): 1 Sam 17, 43, Goliath; Mt 26, 74, Peter; Mt 27, 25, The Jews; 2 Sam 16, 13, Shimei.—Mt 26, 72, Peter; Mt 14, 6-9, Herod; Acts 23, 12, Conspiracy against Paul.—Mt 26, 63, 64, Jesus Swearing; Gen 24, 3, Abraham's Servants.—Ex 7, 8, Egyptian Sorcerers; 1 Sam 28, Witch of Endor; Acts 19, 19, The Books of Curious Arts.—Acts 5, Ananias and Sapphira; Mt 23, Scribes and Pharisees.

(b) Our Love of God Constrains us: (1) To call upon his name in every time of need (Prov 18, 10; Ps 50, 15; Ps 145, 18; Lk 11, 9).—(2) To worship him with prayer, praise and thanksgiving (Ps 103, 1-2; 63, 5-6; 106, 1; 92, 1-2; 118, 1.)—B. H.: 1 Sam 1, 2, Hannah.—The "not guiltless" will be punished.

Topics for Study.—(1) How perfectly our Saviour fulfilled this Commandment. No idle words ever escaped his lips. His Father's holy name he never used except in prayer and confession. His was truly a life of prayer. He spent whole nights in prayer (Lk 6, 12; 5, 16; Mk 1, 35; Jn 6, 15), entered his passion praying (Mk 14, 36; Mt 26, 39, 42), and departed this life praying. He is the only one who can here plead "guiltless."

(2) May the words of our mouth be more acceptable in God's sight! How do I break this Commandment?

(3) Christian Missions. As is thy name, O God, so is thy praise unto the ends of the earth (Ps 48, 10). The name into which we were baptized is the name into which all nations are to be baptized, Father our Creator, Son our Redeemer, Holy Spirit our Sanctifier. Paul a chosen vessel to bear Christ's name to the Gentiles (Acts 9, 15). Not only you and I, but all nations, are to worship our God intelligently with prayer, praise and thanksgiving. This name as taught us in the five parts of our Catechism, is to be taught to all nations.

THE THIRD COMMANDMENT.

"Remember the sabbath day to keep it holy" (Thou shalt sanctify the holy day). Ex 20, 8; Deut 5, 12.

33. Holyday (Feiertag) is so named from the Hebrew word Sabbath, which properly means to rest (feiern), to abstain from labor. Hence we are accustomed to say in Ger-

man, "Feierabend machen"; that is, cease working, or keep an "evening rest," or keep the evening holy (sanctify the Sabbath). In the Old Testament, God set apart the seventh day and appointed it for rest, commanding it to be kept holy above all other days. In point of outward observance, the commandment was given only to the Jews. They were required to cease from hard labor and to rest. Both man and beast were to recuperate that they might not be weakened by unremitting toil. But the Jews later interpreted the commandment too strictly, and grossly misused it; they slandered Christ and suffered him not to do what they themselves were in the habit of doing on the Sabbath day, as we read in the Gospel, Mt 12, 2ff; Lk 13, 10ff. Just as if the command could be fulfilled by refraining from manual labor of any kind. This was not its meaning, but, as we shall hear, it meant that we should sanctify the Sabbath, the day of rest.

34. Therefore, this comamndment, in its literal, coarse (groben) meaning, is not for us Christians now. It is wholly an external matter, like the other ordinances of the Old Testament, which were bound to particular customs, persons, times, and places, from all which we are now set free through Christ. But to give to the uninformed a Christian interpretation of what God requires of us in this commandment, we remind them that we keep holydays not for the sake of intelligent and learned Christians; for they have no need of it. We keep them, first, for the sake of bodily necessity. Nature teaches and demands that the mass of the people—servants and mechanics, who the whole week attend to their work and trades—retire for a day of rest and recreation. And then, especially, do we keep holydays that people may have time and opportunity to worship with the congregation, which otherwise they could not do. Also, that they may assemble in meetings to hear and discuss God's Word and appropriately praise him with song and prayer.

35. But these concerns, I say, are not so bound up with a particular time as they were among the Jews, when it had to be precisely this or that day, for one day in itself is no

better than another, and worship should, indeed, be observed daily. But since the mass of people cannot attend to it daily, one day a week at least must be set apart for the purpose. Sunday was appointed for it in olden times, and we should not change the day. The Sabbath should be uniformly observed as to the day and so no disorder be caused by unnecessary innovations. The plain meaning of this commandment is that, since man naturally celebrates festival days, the celebrations be so arranged that he learn God's Word. Hence, the true office of these days is the office of the ministry of the Word, for the sake of the youth and the poor multitude. However, our celebration should not be so narrow as to forbid incidental and unavoidable work.

36. Accordingly, when one asks, What mean the words, "Thou shalt sanctify the rest-day?" answer: "To sanctify the rest-day means the same as to keep it holy." What then does it mean, "to keep holy"? Nothing more than to be occupied with holy words, holy works and life. The day in itself needs no sanctification, for it was created holy (sanctified at the beginning of creation). But God desires it to be holy to you. As far as you are concerned, it will be holy or unholy according as you spend it in doing holy or unholy deeds. How, then, is the day kept holy? Not by sitting behind the stove and avoiding manual labor, nor by decking ourselves with garlands and putting on our best clothes; but, as has been said, by studying God's Word and putting it into practice.

37. And, indeed, we as Christians ought to consider all days holy and be occupied only with holy things, that is, with daily meditation on God's Word, carrying it in our hearts and upon our lips. But since all, as has been said, have not constant leisure, we must set apart several hours a week for the young and at least a day each week for the multitude. And that time is to be used only for such purpose; especially for the study of the Ten Commandments, the Creed and the Lord's Prayer. Thus may we regulate our whole lives and characters according to God's Word. Now, wherever this practice is in force, the holyday is truly kept.

Where this is not done it cannot be called a Christian rest-day. For those who are not Christians can easily keep holidays and be idle, just as do the whole swarm of our ecclesiasts, who stand daily in the churches, singing and ringing, but keep no holyday; because they neither preach nor practice God's Word, but teach and live contrary to it.

38. The Word of God is the holy of holies, yea, the only holy thing we Christians know and have. Although we were to gather in a heap the bones or the holy and consecrated garments of all the saints, they could not help us; for they all are lifeless things that can sanctify no one. God's Word, however, is the treasure that sanctifies everything. By it all the saints themselves were sanctified. Now, whatever be the hour when God's Word is taught or preached, when it is heard, read or called to mind, then the person, day and work are thereby sanctified; not because of any outward work, but because of the Word, which sanctifies us all. Hence, I constantly repeat that our whole lives and works must be guided by God's Word if they are to be pleasing to God or be called holy. Where they are so guided, this commandment exerts its power and is fulfilled. On the contrary, all being and doing which have not their source in God's Word, are before God unholy, shine and glitter as they may; even if they be altogether covered with relics, as are the humanly devised spiritual orders, which know not God's Word, but seek holiness in their own works.

39. Therefore, observe that the power and strength of this commandment consist not in the resting, but in the sanctifying, and that this day has its own particular holy work. Other labor and employment are not properly called holy unless the doer is himself first holy, but here a work must be performed which makes the doer holy; such a thing occurs, as we have heard, only through God's Word. Places, times, individuals and all the appointments of worship have been instituted and ordered that God's Word may exert its power publicly.

40. Now, since so much depends upon God's Word that no rest day can be sanctified without it, we should remember

that God will insist upon a strict observance of this commandment and will punish all who despise his Word, who refuse to hear and learn it, especially at the times appointed. Therefore, not only they sin against this commandment who grossly misuse and profane the rest-day, as those do who on account of their avarice or frivolity have ceased to hear God's Word, or who lie around in taverns, full and stupid like swine; but also that other large class sin who listen to God's Word as to idle talk, only as a matter of habit going into the church and out again, and at the end of the year know as little of that Word as at the beginning. Hitherto the opinion has prevailed that the rest-day was sanctified in the right sense if a person heard the reading of a mass or the Gospel of the day; and God's Word was neither inquired about nor taught.

41. Now, while we have God's Word we still do not correct these misuses of the rest-day. We allow continual preaching to us and admonishing, but we hear it without serious concern. But remember that it is not only a matter of hearing the Word; it must also be learned and retained. Think not that it is an optional matter with you or one of no great importance, but that it is the command of God, who will require an account of you as to how you have heard and learned and honored his Word.

42. In like manner are to be reproved those fastidious spirits who, when they have heard a sermon or two, are satisfied and tired, as if sufficient knowledge has been acquired and a teacher is no longer needed. Just that is the sin which hitherto has been reckoned among mortal sins and which is called "akidia," that is indolence and disgust; a malignant, dangerous plague, with which Satan charms and deceives many hearts that he may get them into his power and once more deprive them of the Word by stealth.

43. Let me assure you that although you may know the Word quite well yourself and have already mastered everything, yet you are daily under the dominion of Satan's kingdom, who neither day nor night relaxes his effort to steal unawares upon you (Rev. 12, 10; 1 Pet 5, 8), in order to

kindle in your heart unbelief and evil thoughts against all these commandments. Hence you must continually have God's Word in your heart, upon your lips and in your ears. Where the heart is unoccupied and the Word does not sound, Satan breaks in and has done the damage before we are aware. On the other hand, the Word possesses such power wherever seriously considered, heeded, and put into practice, that it never remains barren of fruit. It always awakens new thoughts, new pleasures and devotions, and cleanses the heart and its meditations. These are not inert or dead words, but active and living, and although no other interest or need impel us to the Word, yet everyone should be induced to use it by the fact that thereby Satan is put to flight and hunted down. Besides, thereby is this commandment fulfilled, occupation with the Word being more pleasing to God than all glittering, hypocritical works.

Readings in Luther and the Bible on the Third Commandment.

I. In General. See First Commandment.

II. Keeping the Sabbath Holy. Genesis, Vol. 1, §131-143. Epistle and House Postils, 17 Sunday after Trinity.

III. Despising the Divine Word. Luther's Exhortation, Warning and Admonition, with Preface by Amsdorf, 1522. House Postil, Judica Sunday.

IV. Hearing the Divine Word. Epistle and House Postils, Sexagesima Sunday.

V. Keeping the Divine Word. Vol. 11, §113-123. House Postil, Judica Sunday, §15ff.

VI. The Word of God and the Holy Scriptures. Genesis 13, §117-141. Epistle Postil, Easter Sermon, 1 and 3 Sermons for Easter Monday, 20 Sunday after Trinity. House Postil, 1 and 3 Sermons for 5 Sunday after Trinity.

VII. Power and Fruits of God's Word. Vol. 11, §119-123. Vol. 10, §161-170, 2 Christmas Day. House Postil, Sexagesima Sunday. Table Talk on God's Word and on Preachers.

VIII. How to Read and Study the Holy Scriptures with Profit. Letter to Spalatin on How to Study in the Scriptures. Vol. 11, 28, §26ff. First 22 Psalms, Introduction, How to Read the Psalter with Profit. Commentary on Jn 5, 39, Search the Scriptures.

IX. Public Worship. Order of Divine Worship in the Congregation, 1523. Formula Missa, 1523.—German Mass and Order of Divine Worship, 1526. Exhortation to the Christians in Livonia, Russia, in regard to Public Worship and Concord. Genesis 22, §359-370; 32, §133-141. Numbers 28, §12-18. Exodus 3, §35-64.

(a) The restraining fear of God forbids us to despise preaching, and his Word. Prov 13, 13; Lk 10, 16; Jn 8, 47; Hos 4,

6; Mt 12, 8; Col 2, 16-17; Gal 4, 9-12; Rom 14, 5-9.—B. H.: The Scribes and Pharisees, Lk 7, 30.

(b) The constraining love of God urges us to deem his Word holy and gladly hear and learn it. 1 Thes 2, 13; Rom 1, 16; Ps 26, 6-8; 42, 1-2; Lk 2, 41-52; 36-38 and 51; Is 66, 2; Lk 11, 28; Gal 6. 6; 1 Sam 1, 2; Lk 10, 39; Jas 1, 21-22; Eccl 5, 1; Ps 94, 19.

Topics for Study.—1. How Christ fulfilled this Commandment. When a boy the temple was his spiritual home. He regularly attended the Synagogue (Lk 4, 1) and all the festivals at Jerusalem. He lived in the Old Testament Scriptures, died with words of Scripture on his lips. He rested in the tomb on the Jewish and rose from the dead on the Christian Sabbath, according to the Scriptures.

(2) How you, as a Christian, break this Commandment.

(3) How Christian Missions are teaching "The Sabbath was made for man" (Mk 2, 27) to preach the Gospel, and one day in every seven reminds all believers of Christ's resurrection, and its power in their behalf. Acts 4, 33; Lk 20, 36; Phil 3, 10.—The whole world needs the Christian Sabbath.

THE FOURTH COMMANDMENT.

Second Table of the Law—Love to Our Neighbor.

44. Thus far we have learned the first three commandments, which treat of our duty to God. First, that we are to trust, fear and love him with our whole hearts all the days of our lives. Secondly, that we are not to misuse his holy name to support falsehood or any wicked deed, but are to use it for the praise of God and in the service and salvation of our neighbors and of ourselves. Thirdly, that on the holy days of rest we should diligently study and practice God's Word, that all our acts and lives may be in harmony with it. Now the other seven commandments follow, which treat of our duty to our neighbors. Among these the first and greatest is:

"Honor thy father and thy mother." Ex 20, 12; Deut 5, 16.

45. God has exalted fatherhood and motherhood above all other relations under his scepter. This appears from the fact that he does not command merely to love the parents, but to honor them.

As to our brothers, sisters and neighbors, God generally commands nothing higher than that we love them. He thus distinguishes father and mother above all other persons upon earth and places them next to himself. It is a much greater thing to honor than to love. It includes not only

love, but also obedience, humility and reverence, as if we were pointed to some sovereignty hidden there. It not only requires us to address the honored ones affectionately and reverently, but, above all, that we show by our actions, both of heart and body, that we hold them in highest esteem and, next to God, regard them above all others. For whomsoever we honor from the heart we must truly regard as superior. Thus the young must be taught to reverence their parents in God's stead, and to remember that even though they be lowly, poor, frail and peculiar, they are still father and mother, given by God. Their way of living and their failings cannot rob them of their honor. Therefore, we are not to regard the manner of their persons, but God's will that appointed and ordained them to be our parents. Before God we are no doubt all equal, but among ourselves there must be such inequality and rightful distinction as is enjoined by God. Therefore, you are here commanded by God to be careful to obey me as your father, and informed that I exercise parental authority over you.

46. First, then, learn what is meant by honor to parents as required by this commandment. It is that they be esteemed and prized above everything else as the most precious treasure we have on earth. Then, that, in conversation with them, we measure our words, lest our language be discourteous, domineering, quarrelsome, yielding to them in silence, even if they do go too far. And thirdly, that we honor them by our actions, both in our bearing and the extension of aid, serving, helping, and caring for them when they are old or sick, frail or poor; and that we not only do it cheerfully, but with humility and reverence, as if unto God. For he who is rightly disposed to his parents will never let them suffer want and hunger, but will place them above and beside himself, and share with them all he has to the best of his ability.

47. Again, observe what a great, good and sacred function is here assigned to children, which, alas, is totally disregarded and cast aside. No one recognizes it as God's command or as a holy, divine Word and precept. For if we

had thus honored this commandment it would have been apparent to all that the call is for holy people who live according to these words. It would not have been necessary to institute monastic life nor spiritual orders had every child kept this commandment, and been able to have a good conscience toward God and say: If I am to do a good and holy work I know of none better than to show my parents all honor and obedience, because God himself has commanded it. For what God has commanded must be better and far nobler than all that we ourselves can devise. Since there is no higher nor better teacher to be found than God, there surely can be no better teachings than those he imparts. Now, he abundantly teaches what we are to do if we would perform truly good works; and we may know that we do his pleasure if we perform what he commands. Since the commands of God embody his highest wisdom, who am I that I should attempt to improve upon his appointments?

48. If God's will had been our guide we should have had godly children, properly taught and reared in true blessedness; they would have remained at home in obedience, serving their parents, and we should have had an object lesson in goodness and happiness. But we were so foolish as not to assign God's commandment its appropriate place. It was neglected and left to pass out of sight; a child had no opportunity to heed it, and meanwhile it gazes in ignorant astonishment at what we have devised without ever asking God's permission to do so.

49. Therefore, let us at last teach our young people to banish all other things from sight and to give first place to this commandment. Let us teach that if they would serve God with truly good works, they must do what father and mother, or those in their place, desire. For the child that knows and does this has, first, the great comfort of being able to joyfully boast, in spite of and against all who are occupied by their own self-chosen devices: Behold, this work is pleasing to my God in heaven; I am sure of that. Let them come forward in pompous array, boasting their many great, grievous, hard and burdensome works, and we

shall see whether they can produce one that is greater and nobler than obedience to father and mother, which God has appointed and commanded to rank next to obedience to his own Supreme Majesty. If God's Word and will, then, are to be fulfilled, nothing is to be more sacredly regarded than the will and words of our parents, provided that therein we remain obedient to God and break not the preceding commandments.

50. Therefore, from your heart you should rejoice and thank God that he has chosen and fitted you to perform such a beautiful and pleasant task. Only see that you esteem it as something great and precious, although it be regarded as the lowest and most contemptible service, and not because of your worthiness, but because it is comprehended as a constituent part in God's diadem and temple, his Word and commandment. Oh, what a price the Carthusian monks and nuns would pay for the opportunity of bringing before God, in the exercise of their religion, one single work done in obedience to his command, and of being able to say with a joyful heart in his presence: Now I know that this work is well pleasing to thee. What shall become of these poor, miserable people when, standing before God and the world, they shall blush with shame before a little child that has fulfilled this commandment, and confess that with the merits of their whole lives they are not worthy to hand it a cup of water? Because of the satanic perversion with which they trample God's commandment under foot, it serves them right that they must torture themselves in vain with their self-devised works, and must besides reap scorn and trouble as their reward.

51. Now, should not a heart leap and melt with joy when, proceeding to the divinely appointed task, it shall be able to say: Lo, this is better than all the sanctity of the Carthusians, although they fast until they die and pray on their knees without ceasing. For here you have a distinct text, a divine testimony that God commanded this, but never a word from him about the other. It is, however, a proof of the wretchedness and the pitiable blindness of the world

that no one believes this; so thoroughly has the devil deceived us with a false righteousness and the show of our own works.

52. Therefore, I repeat, I should be very glad if we would open our eyes and ears and take this to heart, that we may not be led astray again from the pure Word of God to the lying vanities of the devil. Then a desirable state of affairs would obtain; parents would enjoy far more happiness, love, friendship and unity in their homes, and the children would receive all the love of their parents. On the other hand, where children are obstinate and never do right unless a rod is laid on their backs, they provoke to anger both God and their parents. Thereby they deprive themselves of what is intended as a blessing and a joy to their consciences, and lay up for themselves nothing but misfortune. Therefore, it has come to be a universal complaint in the world that both young and old are wayward and unrestrained, without a sense of discipline and reverence. They do nothing unless driven to it by force, and behind each other's backs they defraud, and steal to the limit. Therefore God punishes them and they sink into all kinds of filth and misery. So the parents themselves effect no remedy. One fool rears another; as they have lived, so will their children live after them.

53. Now this, I say, is the first and strongest reason that should prompt us to keep this commandment; and for this reason if we had no father or mother we should wish that God would set up for us a block or a stone to call father and mother. How much more should we rejoice that he has given us living parents to honor and obey when we know that it is so pleasing to the Supreme Majesty and to all the angels, and that it vexes the devils; that it is the grandest work we can do next to the sublime task of worshiping God according to the injunctions of the previous commandments. Even the giving of alms and all other works for our neighbor are not equal to this. For God has exalted the estate of parents above all others; yea, he has appointed it in place of himself upon earth. God's will and good pleasure should

be cause and inducement enough for us eagerly and joyfully to do what we can to honor it.

54. Besides, we certainly owe it to the world to show gratitude for every kindness and good thing we have received from our parents. But here again the devil rules in the world; the children forget their parents, as we all forget God. No one remembers how God nourishes, protects and cares for us, and how he richly blesses our souls and bodies. Especially when an evil hour visits us do we become angry and impatiently complain, and all the blessings we have received throughout our lives are forgotten. Just so we do to our parents, and there is no child that acknowledges and considers this unless it be led to do it by the Holy Spirit.

God is fully aware of this perverseness of the world; therefore, by commandments he reminds each one, and urges him to consider what his parents have done for him. Then one recognizes that he has received his body and life from his parents, besides being nourished and reared by them when otherwise he would have perished a hundred times in his own filth. It is a true and noble saying of the wise: "Deo, parentibus et magistris non potest satis gratiae rependi," that is, "God, parents and teachers can never be sufficiently thanked and repaid." He who views the matter in this light will, without express command, do all honor to his parents and cherish them as the bearers of God's blessings.

55. Besides all this, another strong inducement for us to keep this commandment is that God has attached a temporal promise to it, saying:

> "That thy days may be long in the land which Jehovah thy God giveth thee."

Here we behold additional evidence of the sincere interest taken by God in this commandment. He affirms that he considers it not only an object of pleasure and delight to himself, but also an instrument of our welfare in that it is intended to promote our highest good as an aid to a pleasant, delightful and blessed life. Saint Paul also is deeply in-

terested in this commandment and highly praises it, saying: "Which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth," Eph 6, 2-3. Although other commandments have promises attached, yet in none is the promise so clearly and explicitly expressed.

56. Here you have the reward that crowns those who keep this commandment; they shall enjoy good days, happiness and prosperity. On the other hand, the punishment of those who disobey it is a briefer life, without enjoyment. For to live long means, in the Bible, not only to grow old, but to have everything that pertains to a long life—health, wife and child, food, peace, good government and like blessings, without which this life cannot be cheerfully enjoyed nor long maintained. Will you not obey your father and mother and submit to their training—then obey the hangman; if you will not obey him, obey death, the great slayer, the teacher of wicked children. In short, God requires us to obey, love and serve him, that he may abundantly repay us with all good; but if we anger him he will visit us with death and the hangman. Whence but from disobedience come so many criminals who are daily hanged, beheaded, broken on the wheel? Since they will not submit to good discipline, they bring to pass, through God's judgment, their own misfortune and grief. For it seldom happens that such accursed persons die a natural or timely death.

57. But the godly and obedient are blessed. They live long in peace and see their children, as we said before, to the third and fourth generations. Experience teaches that where there are fine old families that enjoy an abundance of both substance and offspring there are people whose good rearing has been demonstrated by their veneration for parents. On the contrary, it is written of the wicked (Ps 109, 13): "Let his posterity be cut off; in the generation following let their name be blotted out." Then consider well how important a thing obedience is in God's sight, since he so highly honors it, so greatly delights in it, and so richly re-

wards it, besides being firm in visiting dire punishment upon the disobedient.

58. All this I say that the subject may be thoroughly impressed upon the young, for no one can conceive the importance of a commandment which hitherto, under the Papacy, has neither been taught nor practiced. Every one thinks these are plain and commonplace words, and no effort is needed to obey them. Therefore, he lightly passes them by to gaze in wonder after other things, failing to perceive and believe that God becomes angry when this commandment is neglected, and that a man does a work precious and pleasing to God when he keeps it.

59. While speaking on this commandment, it is in place to mention the various instances in which obedience is required by those in authority over us, whose duty it is to command and govern. All authority has its root and warrant in parental authority. Where a father is unable alone to rear his child, he employs a teacher to instruct it; if he is too feeble, he obtains the help of his friends or neighbors; if the parent departs this life, he commits and delegates his authority and responsibility to others appointed for the purpose. He must likewise have domestics—men and maids—under him for the administration of the household. All who are called masters stand in the place of parents and from them must obtain authority and power to command. In the Bible they are all called fathers, because in their government they perform the functions of a father and should possess a fatherly heart toward their people. In the language of the Romans and others of ancient times, masters and mistresses of the household were called patres et matres familiae, housefathers and housemothers. So they called their princes and magistrates patres patriae, fathers of the country; and it is a shame that we who wish to be Christians do not so call our rulers or, at least, treat and honor them as such.

60. What a child owes to its father and mother, the entire household owes them likewise. Therefore, men and maids should not only obey their masters and mistresses, but

should honor them as their own parents; they should do all that they know is expected of them, not from compulsion and with reluctance, but with pleasure and delight; and they should do it for the reasons mentioned—because it is God's commandment, and it is more pleasing to him than all other works. Therefore they ought to be willing to even pay for the privilege of service and be glad to obtain masters and mistresses, that they may have a joyful conscience and know how to do truly golden works. These works till now have not been done, but have been despised; instead, everybody ran, in the devil's name, into convents, on pilgrimages, and after indulgences, to the injury of soul and conscience.

61. If this truth could be impressed upon the poor people, a servant girl would leap for joy and praise and thank God; and by orderly work, for which she obtains her food and wages, she would acquire a treasure unequaled by that of any of the reputed greatest saints. Is it not a wonderful thing to be able to boast to yourself, If I do faithfully my daily home duties, it is better than the sanctity and austere life of the monks? And besides you have the promise that you shall fare well and prosper in all good. How can you be more blessed or live more holy, as far as works can contribute to this end? Before God, it is really faith that makes us holy; faith alone serves him, while our works serve the people. Here you have everything that is good: shelter and protection under the Lord, a joyful conscience, and more—a gracious God, who will repay you a hundredfold. You are a true nobleman if you are pious and obedient. If you are not, you will receive only God's wrath and displeasure; no peace will be in your heart, and later you will have all kinds of trouble and misfortune. He who will not be influenced by these facts and incline to be pious, we commend to the hangman and death. Therefore, let everyone who can take advice remember that God is truly here, and that it is God who speaks to you and demands obedience. If you obey him you are his beloved child. If you despise his commandment, shame, misery and sorrow shall be your reward.

62. The same may be said of obedience due to civil authority, which authority, as we have said, is all embraced in the estate of fatherhood and extends beyond all other relations. Here the father is not one of a single family, but one of many tenants, citizens or subjects. Through civil rulers, as through our parents, God gives us food, home and land, protection and security. Therefore, since they bear this name and title with all honor as their chief glory, it is our duty to honor them and to esteem them as we would the greatest treasure and the most precious jewel on earth.

63. Now, he who is obedient, willing and capable, and cheerfully gives honor wherever due, knows that he pleases God, and receives joy and happiness as a reward. If, on the other hand, one will not serve in love, but despises and resists authority—or rebels—he should know that he has no favor or blessing. Where he gains a dollar by his unfaithfulness he will lose ten elsewhere. Or he will fall a prey to the hangman, or perish through war, pestilence or famine, or his children will turn out badly; servants, neighbors, strangers, tyrants, will inflict loss, injustice and violence upon him. What we in disobedience seek and merit, then, will be paid to and visited upon us.

64. If we would only once consider how pleasing are works of obedience to God, and how richly they will be rewarded, we should have superabundant treasures and all that our hearts desire. But God's Word and commandments are despised as if they were the utterances of some tramp. Let us see, though, if you are the man who can overthrow God. How hard will it be for God to recompense you? You would live vastly more with God's protection, peace and blessing than you will in disgrace and misfortune. Why, think you, is the world full of unfaithfulness, shame, misery and murder? Just because everyone strives to be his own lord and free from authority, to care nothing for anyone, and to do what he pleases. God punishes one rogue by means of another; if you deceive and despise your master, another comes and treats you likewise, and in your own

home you must suffer ten times more wrong from your wife, children or servants.

65. We, indeed, feel our misfortune, and we murmur and complain of unfaithfulness, violence and injustice; but we are unwilling to see that we ourselves are rogues who justly deserve our punishment, and we are not reformed by what we suffer. We, in reality, do not desire the divine favor and blessing, therefore we justly suffer misfortune without mercy. There must still be somewhere in the world godly people, since God continues to grant us so many blessings. If it depended upon our merit, we should not have a dime in the house nor a blade in the field. All this I am compelled to emphasize with so many words in the hope that someone will take it to heart, and that we may be released from the blindness and misery into which we have deeply sunk, and may properly understand God's Word and will and sincerely appropriate them. For from them we may learn how to obtain abundant joy, happiness and salvation, both here and in eternity.

66. Thus we have two kinds of fathers presented in this commandment: fathers by blood and fathers by office, or fathers in the family and in the State. Besides these, there are spiritual fathers. Not those in the Papacy; though they indeed apply this title to themselves, they fill no fatherly office. Only they are spiritual fathers who rule and teach us by authority of God's Word; as Paul glories in being a father when he says: "In Christ Jesus I begat you through the Gospel," 1 Cor 4, 15. Now, because they are fathers, honor is due them, indeed more than to all others. But they receive the least honor; the world is bound to honor them by banishing them from the country and by grudging them a bite of bread, and in short they must be, as Paul says, in verse 13 of the same chapter, "as the filth of the world, the offscouring of all things."

67. It must be impressed upon the people at large that they who would be called Christians owe it to God to show double honor to those who watch in behalf of their souls, that they may befriend and provide for their spiritual shep-

herds, Heb 13, 17; 1 Tim 5, 17. Then will God give you abundance and never let you come to want. But here everyone withholds and objects, and all fear lest they starve, and therefore we cannot now support one faithful, respectable preacher where formerly we feasted ten gormandizers. For this we deserve that God should withdraw from us his Word and his blessings, and again allow preachers of falsehood to arise who lead us to the devil, even at the expense of our own sweat and blood.

68. They, however, who keep God's will and commandment before their eyes, have the promise of being liberally repaid for all they contribute to both temporal and spiritual fathers and for the honor they render them. What has been promised them is not bread, clothing and money for a few brief years, but long life and peace, and abundance and blessedness forever. Therefore, only do your duty, and let God nourish you and provide for all your wants. He has promised it and has never yet lied, nor will he lie to you.

This should ever encourage us and cause our hearts to melt with joy and love toward those to whom we owe this honor. We should raise our hands and cheerfully thank God for giving us such promises, and afterward we should run to the ends of the earth to realize its fulfilment. The combined effort of the whole world could not add an hour to our life or raise from the earth one grain of wheat for our support, but God can and will give to all exceeding abundantly according to their hearts' desire. He who despises this knowledge and casts it to the winds is unworthy ever to hear another word from God. On these things we have dwelt to excess, as it were, for the benefit of those to whom this commandment refers.

69. In this connection it would not be amiss to advise parents, and others filling their office, as to their treatment of those committed to their authority. Although the duty of superiors is not explicitly stated in the Ten Commandments, it is frequently dwelt upon in many other passages of Scripture, and God intends it to be included even in this commandment, where he mentions father and mother. God does

not purpose to bestow the parental office and government upon rogues and tyrants; therefore, he does not give them that honor, namely, the power and authority to govern, merely to receive homage. Parents should consider that they are under obligations to obey God and that, first of all, they are conscientiously and faithfully to discharge all the duties of their office; not only to feed and provide for the temporal wants of their children, servants, subjects, etc., but especially to train them to the honor and praise of God. Therefore, think not, you parents, that the parental office is a matter of your pleasure and whim, but remember that God has strictly commanded it and entrusted it to you, and that for the right discharge of its duties you must give an account.

70. Here again is the lamentable evil that no one recognizes or takes to heart such truths. All live as if God gave us children as objects of mirth and pleasure; as if he gave us servants to use, like the ox or the horse, only for work, or as if we were to live with those under us according to our own whims—to ignore them, in unconcern about what they learn or how they live. No one is willing to believe that it is the commandment of the Almighty, who will solemnly require an account and will avenge its neglect, nor is it generally recognized that the young should be objects of conscientious solicitude. If we wish to have worthy, capable persons for both temporal and spiritual leadership, we must indeed spare no diligence, time or cost in teaching and educating our children to serve God and mankind. We must not think only of amassing money and property for them; God can feed them and give them riches without our help, as he does daily. But he commanded with regard to the children given us that we should train and rule them according to his will; otherwise God would not have ordained that there should be father and mother. Let everyone know, then, that on pain of the loss of divine grace his chief duty is to rear his children in the fear and knowledge of God; and, if they are gifted, to let them learn and study, that they may be of service wherever needed.

71. If this were done, God's blessing and grace would become evident in the rearing of people who would be a benefit to land and nation, in the elevation of our citizenship, in the training of virtuous and domestic women, who in turn would rear pious children and servants. Then think for yourself what deadly wrong you are committing if you are negligent in this respect and fail to rear your children to be useful and to be a blessing. Further, you bring upon yourself wrath and sin, meriting hell because of the treatment you have given your own children, even if you are pious and holy in other respects. And because this commandment is disregarded, God terribly punishes the world; hence it is without discipline, government and peace. We all lament over this state of things, but we do not see that it is our own fault. The children and subjects we have are the children and subjects we rear. This is enough to serve the purpose of a warning; a more extensive explanation belongs to some other occasion.

SECOND TABLE. OUR DUTIES AND LOVE TO OUR NEIGHBOR.

Readings in Luther and the Bible on the Fourth Commandment.

I. In General. See references of First Commandment.

II. Authority and Duties to Magistrates. (a) Spiritual and Civil Government: Instruction that Spiritual and Civil Government should be carefully distinguished from each other, 1536. To the Christian Nobility of the German Nation on the Reformation of the Christian Estate, June 20, 1520. Vol. 12, 35. Vol. 14, 293-306. House Postil, 22 and 23 Sundays after Trinity. Genesis 21, §292-304; 41, §45-53, 214-237. Exodus 18, §32-62; Deut 1, §8-59; 17, §1-29. First 22 Psalms, Ps 20, §1-62. The First 25 Psalms, Ps 4, §3-16; Ps 20; Ps 101.—(b) Whether one is to judge according to the Laws of Moses or of the Emperor. Luther's Opinion on this question proposed to him by Duke John Frederick of Saxony, 1524.

III. The Duties of Subjects to the Government. (a) In General. A Faithful Admonition to all Christians to beware of Seditions and Rebellions, 1522. House Postil, 23 Sunday after Trinity, §13ff.—(b) How Far We are Under Obligations to Obey the Civil Authority, Treatise of 1523 on this subject.

IV. Duties of Parents to Their Children. Sermon on the Duty of Sending Children to School, July, 1530. Letter to the Mayors and Aldermen of all the Cities of Germany, Advocating the founding and maintaining of Christian Schools, 1524. House Postil, 1 Sunday after Epiph, §17ff. Genesis 12, §96-125; 22, §118-125; 24, §255-259. See Table of Duties for the Home.

(a) The restraining fear of God forbids us to despise our parents and superiors or to provoke them to anger. Prov 30,

17; 19, 26; 23, 22; 17, 25; Deut 27, 16; Ex 21, 17. B. H.: Joseph's Brothers, Gen 37, 31-35; Eli's Sons, 1 Sam 2, 12; Absalom, 2 Sam 15, 1-12; 18, 6-17; Prodigal, Lk 15, 11-16; Ahithophel, 2 Sam 15; Children at Bethel, 2 Kings 2, 23-24.

(b) The constraining love of God urges us to honor, serve, obey, love and esteem our parents and superiors, Mal 1,6; Eph 6, 2-3; Col 3, 20; Prov 23, 22; 1, 8; 1 Tim 5, 4; Heb 13, 17; Rom 13, 1-2; 1 Pet 2, 18; Lev 19, 32; Acts 5, 29; 2 Cor 5, 20.—B. H.: Joseph, Gen 46, 47; Ruth, Ruth 1, 16; Solomon, 1 Kings 2, 19; Samuel, 1 Sam 3, 1-18; Jesus, Lk 2, 51.

Topics for Study.—(1) Our Saviour fulfilled this Commandment in every respect. Though the Son of God, he was obedient to his parents. From the Cross, as a loving son, he provided for his mother. He acknowledged the teachers of Israel as teachers of the law, though he opposed their hypocrisy. He willingly paid taxes to the Gentile rulers.

(2) We, his followers, lag far behind him, little restrained by fear, little constrained by love, in keeping this Law.

(3) Christian Missions: The family, state, school and church authority and order were developed by the Word of God (Abraham, David, Isaiah, Christ), and they in turn should serve the Word of God in its mission at home and abroad, Rom 13, 1.

THE FIFTH COMMANDMENT.

"Thou shalt not kill." Ex 20, 13; Deut 5, 17.

72. We have thus far explained both the spiritual and the civil governments, the exercise of divine and parental authority and obedience. In this commandment, however, we go out of our own homes, among our neighbors, in order to learn how each one should conduct himself toward his fellow man. Hence in this commandment neither God nor magistrates are mentioned, nor does it take from them the power they have to put to death. For God has delegated to civil magistrates in place of parents the right to punish evil-doers. In early times, as we read in Moses, parents had to bring their own children to judgment and pass the sentence of death upon them. Therefore, what is forbidden here is forbidden an individual to do to his fellow man and is not forbidden the civil government.

73. This commandment is simple enough. We hear it explained every year in the Gospel text of Matthew 5, 21. There Christ interprets it in brief to be a prohibition of murder, either by the hand or by word, or by thought of the heart; by sign or gesture, by help or counsel. It forbids anger, except—as said before—to those who act in the place

of God—in the capacity of parental or civil authority. Anger and reproof and punishment are the prerogatives of God and his representatives, to be exercised upon those who transgress this and other commandments.

74. The occasion and need of this commandment is the wickedness of the world and the wretchedness of this life. God, in the knowledge of these, placed the commandments as a defense of godly people against the wicked. In the case of this commandment, as in every other, there are various temptations to transgress. We must live among many people of evil intent toward us, giving us reason to be their enemies. For instance, a neighbor, envious of our home, our wealth, our God-given advantages, gives vent to his irritation in malicious words. The devil incites many enemies, who wish us neither temporal nor spiritual welfare. In response to their enmity, anger, pain and revenge arise in our own hearts. Evil speech ensues between us and our enemies, followed by blows resulting in calamity and death. To forestall such an issue, God, as a loving father, by this commandment intervenes and settles the quarrel for the safety of all. Briefly, God's purpose here is to have all persons protected, set free and enabled to live peaceable lives in the presence of the injustice and violence of all men. This commandment is likewise a wall, a fortress of defense, about our neighbor to protect him in his liberty and to guard him from bodily harm and suffering.

75. The teaching of this commandment, then, is to render no man harm for any evil deed, however guilty he may be. Where murder is forbidden, there also is forbidden everything that may lead to murder. Many who cannot be charged with actual murder, by their malicious plotting speedily effect it for the subject of their hatred. Nature implants the spirit of revenge within each of us, and it is a common thing that no one willingly suffers injury from another. God's purpose is to remove this root and fountain of bitterness. He gives us the fifth commandment as an ever-present reminder to hold up to us our duty as a mirror holds up to us our forms; and this duty is to bow to

God's will, committing to him the evil we suffer in confidence and with prayer. Doing this, we shall be content to let the enemy rage and storm to the extent of his devices. Thus God teaches us calmness of spirit for anger, and a heart of patience and gentleness toward our enemies, who would arouse our wrath.

76. Briefly, then, and in clearness unmistakable to the common people, the import of the command not to kill is this: In the first place, harm no one, neither by hand direct nor by other deed. Again, use not the tongue to counsel or incite harm. Again, neither use nor sanction any means the object of which shall be injury to anybody. Lastly, harbor no evil intent in the heart nor malicious evil desire. So shall body and soul be guiltless toward all, especially toward him who wishes or works you evil. But to do evil to him who desires and does you good, is not human, but satanic.

77. Secondly, not only he who directly does evil breaks this commandment, but also he who unnecessarily omits a service to his neighbor which he might render by anticipating and restraining, and by protecting and rescuing his fellow man from bodily harm or suffering. When you allow to go naked one whom you could have clothed, then you permit him to perish from cold. When you see one suffering from hunger and you feed him not, you let him starve to death. Likewise, if you see the innocent under sentence of death or in similar distress, and, it being in your power to rescue him, you fail to do so, you put him to death. Of no avail will be the excuse that you gave no assistance or counsel to that end. For you have culpably withheld from him that love and kindness by which his life might have been saved.

78. Therefore, rightly does God call them murderers who withhold their counsel and help in cases of bodily and spiritual need or danger. He will allow terrible calamity to befall them in the day of judgment. So Christ declares when he says: "I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in

prison, and ye visited me not," Mt 25, 42-43. That is, You would have left me and my followers to die from hunger, thirst and cold, to be torn by wild beasts, to decay in prison and to perish from want. What is this but an accusation that they are murderers and bloodhounds? Although you be not actually guilty of such crime, yet in effect the guilt is yours if you have allowed your neighbor to perish in his misfortune without effort to save him. The case is like this: If I saw one struggling in deep water or fallen into the fire, and I could extend him a hand, pull him out and save his life, and yet I did it not, how could I appear before the whole world in any other light than as a murderer and wicked wretch? Therefore, the chief design of God is that we permit no injury to befall any person, but that we show to every one all kindness and love. And this kindness is directed, as I said, especially toward our enemies. To show kindness to friends is a common virtue, even among the heathen, as Christ says in Matthew 5, 46.

79. Here again we have God's Word by which he would awaken and urge us to true, noble and exalted deeds, as meekness, patience, and, in brief, love and kindness to our enemies. He would have us keep in mind the thought of the first commandment—that he is our God; in other words, he will help and protect us, subduing in us the spirit of revenge.

80. If this were practiced and preached all would be diligent in good works. Such teaching, however, would not endorse the doctrine of the monks. It would curtail the liberties of their religious orders too much. It would do violence to Carthusian sanctity and mean even the prohibition of their good works and the abandonment of the monasteries. For, following this doctrine, the ordinary Christian life would be just as acceptable, yea, much more so. Then would be apparent to everyone how the monks oppress and mislead the world by a false, hypocritical show of holiness; for they neglect this as well as other commandments, regarding them all as unnecessary, as if they were not commandments but mere counsels. They have, moreover, bodily boasted and proclaimed their hypocritical calling and

works as the perfect life, thereby contriving for themselves a life of ease and indolence with no experience of the cross and of patience. They entered the monasteries purposely to escape molestation and obligation to their fellow men. But we know that these—the works commanded by God's Word—are the truly holy and righteous works, in which God and angels rejoice. In contrast with them all human sanctity is filth and pollution, and merits only wrathful condemnation.

Readings in Luther and the Bible on the Fifth Commandment.

I. In General. See references of the First Commandment. Vol. 13, 167-201, Anger. House Postil, Second Sermon, 6 Sunday after Trinity. Vol. 13, 111-130, Right Conduct to Enemies. Deut 19, 1-8; Mt 5, 21-26; 38-42; 43-48; 6, 2-5; 7, 1-5; 12-27.

II. Sins Against this Commandment.—(a) Pride and Exaltation of self above others. Genesis 6, 3-15. Epistle Sermon for Sexagesima Sunday. House Postil, 11 and 17 Sundays after Trinity.

(b) Anger, Impatience and Selfishness. Vol. 13, 184-201; Epistle 2 Sermon, 4 Sunday after Easter. House Postil, 6 Sunday after Easter.

III. Virtues according to this Commandment.—(a) Humility toward neighbors. Vol. 14, 166, §21-28. Epistle Postil, 3 and 17 Sundays after Trinity. House Postil, 11 and 17 Sundays after Trinity. Sermon Mary's Visit to Elizabeth, Lk 1, 39-56; Joseph, Gen 41, §168-194.

(b) Gentleness, Patience. Love of Enemies and a Forgiving Nature. Vol. 13, 111-130. Epistle Postil, 5 Sunday after Trinity and 4 Sunday after Easter. Explanation of the 120 Ps. in a letter of comfort to the people of Miltenberg.

(c) Sympathetic Love, Help and Mercy Shown to Neighbors. Vol. 13, 208 and 370. Vol. 14, 158, §1-5. Vol. 11, 71, §10; 92, §9. Vol. 13, 33-57, Great Supper. 97-110, Mote and Beam. Epistle Postil, 4 Sunday after Epiph; Quinquagesima Sunday §14ff., and Sermon on St. Stephen's Day. House Postil, 6, 16 and 14 Sundays after Trinity.

(d) Christian Concord, Unity in Mind and Spirit. Epistle Postil, 1 Sunday after Epiph, 23ff.; 10 Sunday after Trinity; Miscellaneous Sermons, 2 Sunday in Advent.

IV. Application to War and Soldiers. Whether Soldiers can be in a Saved State, 1526.

V. Military Resistance in Case the Protestant Lands should be invaded on account of the Gospel. Writings addressed to Elector John of Saxony, and others, and the opinions of the Wittenberg Theologians on this theme. Discussion on the Words of Christ: "Go, sell that which thou hast, and give to the poor, Mt 19, 21; Held at Wittenberg in April, 1539.

(a) The restraining fear of God forbids us to hurt or harm our neighbor in his body. Deut 32, 39; Gen 9, 6; Prov 24, 17; 1 Jn 3, 15; Eph 4, 26; Rom 12, 19-20.—B. H.: Cain, Gen 4, 8; Joseph's brethren. Gen 37, 31-34; David, 2 Sam 11; Peter, Mt 26, 51; Jer 18, 18; Acts 7, 54; 16, 28.

(b) The constraining love of God urges us to help and befriend our neighbor in every bodily need. Is 58, 7; Mt 5, 5-9; 5, 25; Rom 12, 19-20; Col 3, 12-13; Heb 13, 16; Rom 13, 14.—B. H.: Abraham, Gen 14, 12; David, 1 Sam 26; Good Samaritan, Lk 10, 33; The Judgment, Mt 25, 31-46.

Topics for Study.—(1) Our Saviour fulfilled this Commandment. He came as the true Good Samaritan to earth, not to be ministered unto, but to minister. Was kind and gentle to everybody; a true friend to the poor and sick. He prayed for his enemies and died for them on the cross.

(2) Christ is our Example, Jn 13, 12-15. Can you pray for your enemy and feed him? Mt 5, 44; Rom 12, 20.

(3) Christian Missions. The passion of anger, though strong in us, is excelled by the passion of love. The ministry of mercy at home and preaching the word abroad. The Inner Mission and Deaconess Work, and Foreign Missions. See "Lutherans in all Lands," and the English Luther, Vol. 11, 374.

THE SIXTH COMMANDMENT.

"Thou shalt not commit adultery." Ex 20, 14; Deut 5, 18.

81. The commandments following are made plain by the explanation of the preceding ones; for they all teach us to guard against harming our neighbor and they are admirably arranged. They deal first with the security of one's own person. Next, with that which is nearest and dearest to him—his wedded wife, who is one flesh and blood with himself. Greater injury cannot be done him in his possessions than that harm come to him in this second way. Explicit injunction is here given against injury by the disgrace of his wife. Adultery is particularly mentioned, because among the Jewish people marriage was obligatory. Young people were advised to marry at the earliest age possible. Virginity was not particularly commended, harlots and libertines were never tolerated; consequently, there was no form of unchastity more common than that of the breaking of the marriage vow.

82. But since there is among us such a shameful and vile mixture of all forms of vice and lewdness, this commandment is directed against every form of unchastity, under any name. Not only the actual deed is forbidden, but also every prompting and incentive to it. Heart, lips and the whole body must be chaste and give no occasion, no help or suggestion to unchastity. Further, we are to restrain, protect

and rescue where there is need. We are to assist our neighbors to maintain their honor. Neglecting these duties when we could thereby have prevented the wrong, conniving at it in unconcern, we become equally guilty with the doer of the deed. In brief, the requirements of this command are chastity for one's self and the endeavor to secure it for his neighbor; and God has ordained the command for the protection of every wife.

83. But since particular attention is here called to the married state, let us carefully note, first, how God especially honors and commends wedded life, since he confirms and protects it with a special command. In the fourth commandment he confirmed it, saying: "Thou shalt honor thy father and thy mother." But here, as I said, he preserves and protects it. Hence he requires us to honor, guard and observe it as a divine and blessed estate. Significantly he established it as the first of all institutions, and with it in view he did not create man and woman alike. God's purpose, as is plain, was not that they should live a life of wickedness, but that they might be true to each other, beget children, and nourish and rear them to his glory. Therefore, God blessed this institution above all others and made everything on earth to serve and spring from it, so that it might be well and amply provided for. Hence, married life is not a jest nor an affair for curious interest, but a glorious institution and the embodiment of divine earnestness. It is of the highest importance to God that in contending against Satan and wickedness people be reared who serve the world and help it to a knowledge of God, a happy life and all the virtues.

84. Therefore, I have always taught that we should not despise marriage nor esteem it lightly, as the short-sighted world and the hypocritical clergy do; but view it in the light of God's Word, by which it is adorned and sanctified, so that it may not be placed on a level with other estates, but may be placed before and above all, be they of emperor, prince, bishop or any other. Whatever the spiritual and temporal estates are, all must humble themselves and enter this estate, as we shall hear. Hence, it is not an ex-

ceptional estate, but the most universal and the noblest, pervading all Christendom, yea, extending through the whole world.

85. In the second place, remember that marriage is not only an honorable but also a necessary estate, earnestly commanded by God, so that in general men and women of all conditions, created for it, should be found in it. Yet there are some exceptions, although few, whom God has especially exempted, either because they are unfit for wedded life or because, by reason of extraordinary gifts, they have become free to live chaste lives unmarried. To unaided human nature, as God created it, chastity apart from matrimony is an impossibility. For flesh and blood remain flesh and blood, and the natural inclination and excitement run their course without let or hindrance, as everyone's observation and experience testify. Therefore, that man might more easily keep his evil lust in bounds, God commanded marriage, that each may have his proper portion and be satisfied; although God's grace is still needed for the heart to be pure.

86. From this you see how the papal rabble, priests, monks and nuns, who dishonor and prohibit marriage, resist God's command. They vow and presume to observe perpetual chastity, and besides deceive the common people with false words and wrong impressions. For none possess less love and inclination for purity than those who, under the cloak of great sanctity, avoid matrimony, and either publicly and shamelessly indulge in fornication, or privately practice something worse and unmentionable, as, alas, has been only too well proven. And in short, where they even abstain from actual commission of sin, unchaste thoughts and evil passions so fill their hearts that they suffer incessant ragings of passion which may be avoided in married life. Hence, all vows of chastity apart from that of marriage are condemned by this commandment, and permission is given—yea, even command is made—to all poor captive consciences deceived by monastic vows, to forsake their unchaste conditions and enter upon married life. Even

granting that cloister life is godly, it is not in the power of the incumbents to observe continence, and if they remain they must sin only more and more against this commandment.

87. I refer to these things that our youth may be led to acquire a love for married life and to know that it is a blessed estate and well pleasing to God. For in this way it may, in the course of time, be restored to its honor, and correct that lewd, vicious and disorderly conduct now so rampant in the world in public prostitution and other shameful vices arising from contempt of married life. Hence, parents and civil authorities are under obligation to rear the young with discipline and honor, and to have them, when grown, married honorably and in the fear of God. Then God will not fail to add his blessing and grace, that people may receive joy and happiness from wedded life.

88. From all this it may be said in conclusion that this commandment requires man, not only to live chaste in act, word and thought in his station, and especially in his married life, but also to love and appreciate the consort God has given him. For love and harmony between husband and wife are above all things essential to conjugal chastity. Heart confidence and perfect fidelity must obtain. They are of chief importance, for thereby is created love and the desire for chastity. From such a condition, chastity always follows spontaneously, without commandment. St. Paul diligently admonishes married people to love and honor each other (Eph 5, 22-25; Col 3, 18-19). Here you have another precious work—yea, many and great good works—which you may joyfully oppose to all ecclesiastical orders, established without God's Word and commandment.

Readings in Luther and the Bible on the Sixth Commandment.

I. In General. Table Talk, 43 Chapter, Marriage. See references of First Commandment.

II. Married Life or State of Matrimony.—(a) Sermon on the State of Matrimony, Heb 13, 4 (1545).

(b) Sermon on Married Life (1522).

(c) Sermon on the Marriage State, 2 Sunday after Epiph, Jn 2, 1ff. (1519).

(d) Sermon on Marriage, 2 Sunday after Epiph (Jan. 15, 1525). Luther's Letters on this subject.—Other references: Vol. 11, 54-69. Wedding Sermon on Eph 5, 22ff. House Postil, 2

Sunday after Epiph; Festive Sermon on Marriage. Genesis Vol. 1, 188-221, 360-366; Genesis 24, §2-42; 111-123, 268-284; 25, §1-29; 26, §100-122; 28, §1-25; 37, §137-148; 38, §91-93; Sermon on Deut 1, §60-74.

III. Sins and Vices against this Commandment. An Earnest Admonition and Warning Addressed to the Students at Wittenberg to guard against this Sin, May 13, 1543. Genesis 6, §24-28, §102-113. Letters refering to special cases.

IV. Entrance upon Married Life. Marriage Service or Marriage Booklet (Traubuechlein). Five Articles on the Marriage Engagements, 1530. See Luther's Dogmatical-Polemical Writings against the Cloister Vow and Life; also against Celibacy.

(a) If we fear and love the Triune God, we will always, for his sake, live chaste and pure in words and deeds. Eph. 4, 29; 5, 34; 5, 12; 2 Tim 2, 22; 1 Tim 5, 22; Mt 6, 13; 1 Cor 6, 18-20; Prov 1, 10; 1 Cor 15, 33; 6, 9-10; Mk 14, 37; Gal 5, 24; Mt 5, 8; 26, 41; Ps 51, 10; Prov 23, 31-33.—B. H.: Joseph, Gen 39; David, 2 Sam 11, Herod, Mt 14; Sodom and Gomorrah, Gen 19.

(b) And husband and wife will each love and honor the other. Mt 19, 6-12; 5, 27-28; 2 Pet 2, 14; 1 Cor 7, 15; Heb 13, 4; Eph 5, 24-25.—B. H.: Adam and Eve, Gen 2, 18-24; Abraham, Gen 24, 3; Job 2, 9; David, 2 Sam 11; Herod, Mt 14; Joseph and Mary, Mt 2, 14-23.

Topics for Study.—(1) This Commandment was never broken in any sense in the life of our Saviour. Chastity beamed forth from his eyes, words and deeds. All the unchaste avoided his company or became chaste in it (Lk 7, 38-50).

(2) Alas! How unclean we all are compared with him. The importance of this commandment for the welfare of the individual and of society.

(3) Christian Missions. The nations given up unto uncleanness (Rom 1, 24-32) appeal to us for the preaching of the Law and the Gospel. Christian Missions and Social Progress.

THE SEVENTH COMMANDMENT.

"Thou shalt not steel." Ex 20, 15; Deut 5, 19.

89. Next to our own persons and our wedded companions, our temporal treasures are the dearest to us. God designs protection for them also. He has commanded that no one damage or curtail the possessions of his neighbor. "To steal" signifies nothing else than to obtain another's property by unjust means. It briefly embraces every method in all lines of business, by which advantage is taken of a neighbor's disadvantage. Stealing is a wide-spread, universal vice. But it is so little regarded and seriously dealt with that it exceeds all bounds. Should all be executed who are thieves and yet resent being called so, the world would soon be desolate and there would not be executioners

nor gallows enough. For, as I said, we must regard as stealing not only picking pockets and breaking into safes; stealing is also taking advantage at market, in the stores, in groceries, hotels and restaurants, in factories, in short, wherever business is transacted and money is exchanged for goods or labor.

90. We will illustrate this in a more forcible way for common people, that it may appear how godly we are. It is stealing when a man-servant or a maid-servant is unfaithful in duty and does, or permits, any injury which could easily have been avoided; or when he or she is otherwise indifferent and careless through laziness, negligence, or wickedness, annoying and inconveniencing master or mistress, and doing all wilfully—for I do not speak of taking advantage unintentionally or through oversight. In this way a servant can annually defraud the employer of a dollar, thirty or forty dollars or even more; which, if some one else had secretly taken, he would have been suspended by a rope. But the servant is even defiant and insolent, and no one dares to call him a thief. I may say the same of mechanics, workmen and day-laborers, all of whom act wantonly, knowing not how to cheat their employers enough. Besides, they are lazy and unfaithful in doing their work. All such are worse than secret thieves. Against the latter we can guard by locks and bolts, and, when they are caught, we can restrain them by punishment. But against the former no employer can be protected. None dare look upon them with suspicion or charge them with theft. No, ten times rather would the employer lose the money out of his purse. Here are neighbors, good friends, one's own domestics, to whom he looks for favors; and these are the first to defraud him.

91. In like manner, dishonesty is rampant and in full force at the market and in every-day business. In barter, the one deceives the other with inferior goods, false measures, unjust weights, counterfeit money, dexterous tricks, clever financiering and plausible tales. Again, one defrauds when he overcharges and takes advantage of his fellow-man.

Who can mention all the species of fraud? In short, thievery is a universal art, the largest guild on earth. Viewing the world in all its vocations, it is a universal den of thieves. Therefore, there are also men whom you may call gentlemen-robbers, land-grabbers and road-agents, quite above the safe-robber or pilferer of petty cash. These occupy seats of honor, are styled great lords and honorable, pious citizens, and, under the cloak of honesty, they rob and steal.

92. Yea, we might well let the lesser individual thieves alone if we could only arrest the great, powerful arch-thieves, with whom princes and rulers associate. They daily pillage not only a city or two, but all Germany. Yea, if brought to justice what would become of the head and protectress of all thieves, the holy See of Rome, with all her adherents, who has dishonestly appropriated to herself all the treasures of the world and holds them today in her grasp? Such is the way of the world that he who can publicly rob and steal runs at large in security and freedom, claiming honor from men, while the petty, sly thieves, guilty of only a small offense, must suffer, to contribute to the appearance of godliness and honor in the other class. Yet, the latter should know that before God they are the greater thieves, and that he will punish them as they merit.

93. Now, we have shown how far-reaching and inclusive is this commandment. It is truly necessary, then, to keep it before the lower classes of society; to explain it to them, restraining them in their wantonness. The wrath of God must ever be held up to them, even before their very eyes. Such preaching is rather for villains and rogues than for Christians, though it were more fitting that the judge, prison-keeper or executioner do this preaching. Let every one know, then, that he is under obligation, at the risk of incurring God's displeasure, not to harm his neighbor nor take advantage of him in any business transaction. But more than that, he is faithfully to protect his neighbor's property, and further his interests, especially if he takes remuneration for doing so.

94. He who wilfully disregards God's commandment in respect of these things may persist in his course and escape the law, but he shall not escape God's wrathful punishment. Although he may practice his defiance and arrogance for a long time, eventually he shall be a vagabond and a beggar, and suffer all calamity and misfortune. Now, it is the duty of you servants to care for the property of your master and your mistress, for which service you have your living. But you go your unjust ways, taking your wages as thieves, and expect to be respected as noblemen. Many such are there, who are insolent toward master and mistress, not willing to do them a service to protect their interests. But beware! What shall be your gain? When you come to a household of your own, God will recompense you with all kinds of misfortune. Where you have stolen or done harm you will have to pay for it thirty-fold.

95. So shall it be with mechanics and day-laborers. We are obliged to suffer now their intolerable insolence. They play the part of noblemen in the use of other people's possessions and intimate that they are to have whatever they demand. Let them overreach as long as they can. God will not forget his command. As they have served, so shall they be rewarded. He will not permit their prosperity to flourish; it shall surely wither. Success in life shall not be theirs. They shall never accumulate anything. If our government were well regulated, such wantonness might be effectually restrained, as in the time of the Romans. They promptly dealt with such offenders and others took warning.

96. A like fate shall be theirs who make of the free public market a place of extortion and robbery, where the poor are daily defrauded. New and famine-producing impositions are practiced. Every one misuses the market in his own wilful, proud and defiant way, as if it were his privilege and right to sell at any figure he chooses and no one could interfere. Let them practice their cheating, extortion and avarice. We trust in God, who will, when they have completed the measure of their extortion, pronounce their curse. Their garnered grain shall spoil, their

vintage shall fail and their cattle shall die in the stall. For the dollar fraudulently gained, their entire possessions shall be consumed by rust and they will never enjoy them.

97. We have daily evidence that nothing stolen or dishonestly acquired contributes to prosperity. How many strain after wealth day and night and grow not a dollar richer! And even if wealth be accumulated, the possessor must suffer calamities which spoil his enjoyment of it and prevent its transmission to his children. But we do not heed the lesson; we go on unconcerned. Then God is compelled to punish us and teach us ethics in a different way. He permits one civil tax after another to be levied upon us, or a troop of soldiers is quartered upon us, who instantly empty our purses and safes to the last penny, and in addition show their gratitude by burning and destroying our homes and farms, and outraging and murdering our wives and children. In brief, however much you steal, twice as much will be stolen from you. Who falsely obtains, and gets by violence, will himself suffer similar treatment. For, since every one robs and steals from others, God is a master in punishing one thief by means of another, else what should we do for gallows and ropes for all that merited them?

98. He who will receive instruction knows that God has given this commandment and it is to be seriously regarded. To you who show your contempt for us, defrauding and robbing, we will submit. We will endure your insolence, and forgive, as the Lord's Prayer teaches. We know that the righteous shall not want, and that the greatest injury you do is to yourselves. But beware how you deal with the poor, of whom there are many at present. When there comes to you one who must live upon the pittance of his daily wage, and you inhumanly exact from and turn away him who should be the object of your pity, he will go away and in his sorrow and misery, because he can cry to none other for help, will cry to heaven. Beware. I say again, as carefully as you would beware of Satan. For that appeal of distress will be no light matter. It will be

with power beyond you and all the world to sustain. It will reach God, who watches over hearts sorrowful and distressed, and he will avenge this their wrong. If you disregard that cry and defy God, consider whose wrath you have provoked. Then if success is yours, before all the world you may pronounce God and me liars.

99. We have now given sufficient warning and exhortation. Him who will not heed we will leave to be instructed by his own experience. But these truths should be brought home to the young, to teach them to shun the perverse ways of the multitude; to help them to regard God's commandment and avoid his wrath and punishment. Our duty is only to teach and reprove by the authority of God's Word. To civil authorities belongs the responsibility of restraining injustice. Their eyes should note the affairs of traffic and their voice should regulate them, so that the poor be not oppressed and harassed nor burden themselves with other men's sins.

100. Enough has been said on the definition of "stealing." The definition must not be too narrow. It must be applied to all our dealings with our neighbors. Summing up, as we did the other commandments: It forbids any conceivable wrong to our neighbor in depriving him of any part of his possessions or interfering with his enjoyment of them; it forbids consent to such wrong, even enjoining all possible prevention; it commands that we add to his possessions and advance his interests; and we are to relieve him in want by help and advice, whether he be friend or foe.

101. He who seeks and desires good works finds here ample opportunity in the things that are pleasing to God. And these works are accompanied by the richest blessings. For all we do in sincerity for the good of our neighbor, we shall be abundantly compensated. King Solomon teaches: "He that hath pity upon the poor lendeth unto Jehovah, and his good deed will he pay him again." Prov 19, 17. Here we have the Lord of all wealth. His sufficiency can never fail and he will not suffer us to want. So we may enjoy in peace of conscience a hundred-fold more than we

could acquire by unjust dealing. He who does not desire to be so blessed, will suffer sufficient wrath and ill fortune.

Readings in Luther and the Bible on the Seventh Commandment.

I. In general. See references of First Commandment.

II. Righteousness in daily Life and Business. Epistle Postil, Sermon on St. John's Day, an exhortation to Righteousness.

III. Cheating and taking advantage in daily Life and Business, especially interest and usury. Great Sermon on Usury, Dec. 1519. Short Sermon on Usury, 1519. Address to Pastors to Preach against Usury, 1540. On Trade and Usury, 1524. Genesis 30, §140-147, §166-169; Gen 31, Deut 15, §6-9. Genesis Vol. 1, §322-328, "In the sweat of thy face."—See references under the fourth petition of the Lord's Prayer.

(a) If we fear God, then for his sake, we will not take our neighbor's money or property, nor get it by false wares or false dealings. 1 Thes 4, 3-6; Lev 19, 35-36; Jer 22, 13; Eph 4, 6; Tit 2, 10; Jas 5, 4; Ps 37, 21; Prov 22, 2; 11, 1; 29, 24; 1 Tim 6, 9, 10; Lk 6, 34-35; Heb 13, 5.—B. H.: Josh 7, Achan; 2 Kings 5, Gehazi.

(b) If we love God, then for his sake, we will help our neighbor to improve and protect his property and living. 1 Pet 4, 10; Heb 13, 16; 2 Cor 9, 7; 1 Jn 3, 17; Gen 3, 19; 2 Thes 3, 10-12; Jn 6, 12.—B. H.: Abraham and Lot, Gen 13; Zacchaeus, Lk 19, 8.

Topics for Study.—(1) Our Saviour fulfilled this Commandment perfectly. He took nothing from his neighbor, but gave him his all. Though rich, yet for our sake, he became poor. Compassionately he fed the hungry thousands. He had not where to lay his head, yet he provided so well for his disciples that they were obliged to say they never lacked anything (Lk 22, 35).—Christ was the only one who really loved his neighbor as himself.

(2) How imperfectly we imitate Christ here.

(3) Christian Missions. "Will a man rob God?" Mal 3, 8-12; 1 Cor 16, 19-20; Mt 5, 16; Acts 20, 34-35. Christian Benevolence and Christian Missions.

THE EIGHTH COMMANDMENT.

"Thou shalt not bear false witness against thy neighbor."
Ex 20, 16; Deut 5, 20.

102. Besides the sacredness of person, of spouse and property, there is yet another treasure one cannot dispense with—his honor and reputation. Public shame and contempt is unendurable. God would guard the honor and character of our neighbor as he guards his other possessions, so that every one may be respected by his wife, children, servants and neighbors. The first and most evident import of the command, "Thou shalt not bear false witness," is with reference to legal injustice—in the instance of a poor and

innocent one being wronged by false evidence for the purpose of punishment in person, possession or good name.

103. This application of the commandment seems to be of little concern to us now, but in the Jewish courts it was highly prized and in common use. For they were a well-governed people; even now, where a like government exists, this sin obtains. The cause is this: Where judges, mayors, princes or others sit in judgment, people always follow the way of the world, and are unwilling to offend anyone; hence for policy's sake they give insincere testimony in the interests of money, favor and friendship. Consequently, the cause of a poor man suffers defeat, and punishment is his portion. It is the universal misfortune of the world that judges are seldom godly. But the chief requisite for the office should be godliness. A judge should be also wise and moderate, a brave and fearless man. Likewise should a witness be fearless, but more that that, godly. He who would, in all cases, administer justice with equity must often offend close friends, relatives and neighbors, and the rich and influential, who can vitally aid or injure him. Therefore, he must close eyes and ears to everything but the evidence, and upon that make decision.

104. The first requirement of this commandment, then, is that each shall assist his neighbor in maintaining his rights. He must not permit the violation of those rights; rather must he further their security as God approves, be he judge or witness, let consequences be as they may. Here is presented the end to which jurists should strive to attain —perfect justice in every case. Right is to be always right, not perverted, concealed or silenced for the sake of gain, honor or power. This is one meaning of the commandment, and the most evident—one which pertains to a court of justice.

105. But this commandment has a deeper meaning when applied to spiritual judgment and government. In this sense also everyone bears false witness against his neighbor. Godly preachers and Christian people are judged by the world as heretics and apostates, even as movers of sedition

and desperate villains. And the Word of God is shamefully and malignantly persecuted and blasphemed. It is subjected to falsehood, perversion and wrongful interpretation. But let that go. The blind world's way is to denounce and persecute the truth and God's children, regarding her action as no sin.

106. The third teaching concerns everyone. All use of the tongue to the injury or offense of our neighbor is forbidden. For false witness is clearly a sin of the tongue. That which is done with the tongue to the injury of our fellowmen, God therefore forbids. It may be accomplished by the erroneous doctrines and blasphemies of false teachers; by injustice of corrupt judges and witnesses; or by falsehood and evil words of others than those in authority. Particularly is included that despicable vice, slanderous gossip, with which Satan corrupts us. Of it much might be said. It is a common vice of human nature, that one would rather hear evil than good of his neighbor. Evil as we are ourselves, we cannot tolerate that it be spoken of us; we want the universal commendation of the world. Yet we are unwilling that only good shall be said of others.

107. Wherefore, to avoid sin of the tongue, we must heed the fact that public judgment and reproof of one's neighbor is forbidden, even when one has seen the sin, unless he has authority to judge and reprove. There is a vast difference between judging sin and having knowledge of it. Knowledge of sin does not entail the right to judge it. Though I see and hear my neighbor's sin, I am not commanded to report it. If I recklessly pass sentence upon him, I commit a greater sin than he. Concerning that sin which you recognize, you must maintain silence and secrecy until rightful authority to judge and punish has been conferred upon you.

108. Slanderers are they who, not content with knowledge of sin, presume to judge; and, becoming aware of a trivial offense of another, spread the intelligence everywhere, having such satisfaction in his wrong-doing as have swine in their wallowing and rooting in the mire. Such action is assuming the prerogatives of the office and judgment

of God, and condemning and sentencing with severity. For the utmost verdict of any judge is to declare one a thief, a murderer, a traitor. Therefore, he who presumptuously accuses his neighbor of such guilt, appropriates the authority of emperor and government. Instead of the sword, he uses his venomous tongue to his neighbor's disgrace and injury.

109. Therefore God desires to keep us from speaking evil of another, guilty though he be, and that to our certain knowledge. Much more forcible is the command where we have only a report of his guilt. But you ask, "May I not say what I know to be true?" I reply, "Why do you not tell it to lawful authority?" "Because I have not testimony to prove it and therefore I run the risk of being punished for false accusation." So that is the trouble! If you dare not, then, prefer charges before the appointed authorities and be responsible, keep silence. Let your knowledge be your own. If you spread a report which you are unable to prove, you must appear to be a liar. More than that, you act wickedly, for you have no right to injure the reputation of one who has not been condemned by public authority.

110. Every report, then, that cannot be legally proven, is false witness. That which is not publicly substantiated, no one shall publish as truth. In brief, that which is secret should be allowed to remain so or be privately reproved. When you are approached by an idle tongue that betrays and slanders another, put that one to blush by censuring him to his face. Thus you will silence many a one who would bring upon a poor individual disgrace from which he could scarce clear himself. It is easier to corrupt a good reputation than to restore it.

111. In short, then, we are not in any wise to speak evil of our neighbor. Exception is made in the case of civil authority, pastors and parents; the commandment must not be understood as permitting evil to go unreproved. So the fifth commandment forbids us to do bodily injury to any, but excepts the executioner. By virtue of his office, he does naught to his neighbor but bodily harm; yet without sin, because his office is instituted by God, who, in the first com-

mandment, reserves to himself the right of punishment. No one has a right, of himself, to condemn another; but they who, having authority by virtue of office, fail to fulfil their duty, sin, as does he who presumes upon authority. It is necessary that evil be charged, that investigation and testimony be employed. The need is similar to that in the case of a physician, who must sometimes be compelled to make an exceptional and private examination of his patient. So civil authorities, parents, close relatives and friends are under mutual obligation to reprove sin when it is necessary and productive of good.

112. Now, the right way in this matter would be to follow the Gospel instruction, where Christ says: "And if thy brother sin against thee, go, show him his fault between thee and him alone." Mt 18, 15. Here you have an exceptionally good lesson in ruling the tongue. You must carefully heed it, avoiding all misapplication of it. Order your conduct by it, that you do not too readily defame and slander your neighbor apart from his presence; rather, quietly admonish him in private, that you may reform him. And proceed likewise when one brings to you a report of another's offense; tell him to attend to punishment himself if he has seen the wrong-doing, otherwise to keep silence.

113. You may learn this lesson from the daily management of the household. When the master of the house sees a servant in error, he speaks to him in person. Were he foolishly to leave the servant at home, and go out into the streets to make complaint to the neighbors, he would undoubtedly be answered: Fool! what is it to us? Why do you not speak to the servant himself? And that would be the brotherly way to do, for so the evil would be stopped and your neighbor's honor maintained. As Christ himself says in the same connection: "If he hear thee, thou hast gained thy brother." Mt 18, 15. Then you will have done a truly great deed. Do you think it a small thing to win your brother? Let all the monks and holy orders amass their works and see if they can boast any merit equal to that of having "gained a brother."

114. Christ teaches further: "But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established." Mt 18, 16. So we are always to deal with the individual himself, and not secretly to speak ill of him to others. And if this proceeding does not avail, we are to bring the matter before the public, either before a civil or an ecclesiastical tribunal. Then we do not stand alone. We have with us witnesses by whom we can convict the transgressor. Upon their testimony the judge can rest and pronounce sentence of punishment. This course will be lawful proceeding, and the transgressor will be restrained or reformed. But if we go about gossiping of others everywhere, stirring up their baseness, none will be made better. When such gossipers are called upon to witness, they will deny that they said anything. It would be serving them right, therefore, if they were to be severely punished for their evil-speaking; and thereby others would be warned. If one were acting with the purpose to better his neighbor, or to promote the truth, he would not proceed stealthily, shunning the light of day.

115. All this is in respect to secret evil-doing. But where the evil is so public that the judge and the whole world observes it, you can, without sin, avoid and leave the wrong-doer to his fate; he has disgraced himself and you may openly testify against him. For when a thing is clearly evident, there can be no slander, injustice or false witness; for instance, we censure the pope for his doctrines, which are publicly proclaimed in books and denounced before all the world. For where the sin is public, so should the discipline be public, to teach others to guard against it for themselves.

116. The sum and substance of this commandment, then, is: None shall do injury with the tongue to his neighbor, be he friend or foe; he shall not speak evil of him, true or false, unless by command or to effect his reformation. We are to use our tongues to speak only good of everyone, to cover the sins and infirmities of our neighbor, to overlook

them and to adorn him with due honor. And our chief cause for so doing should be to fulfil Christ's Gospel command, in which are comprehended all commandments concerning our neighbor: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." Mt 7, 12.

117. The same truth is taught us by nature, in our own bodies. Saint Paul says: "Nay, much rather, those members of the body which seem to be more feeble are necessary; and those parts of the body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness." 1 Cor 12, 22-23. We never cover our features. We need not to, for they are our most honorable members. Our most uncomely members, however, of which we are ashamed, we diligently conceal. Our hands and eyes—our whole body—assist in hiding them. So, in our conduct one toward another, we are to adorn what is dishonorable and uncomely in our neighbor's character and do our utmost to help and serve him and to promote his honor. On the other hand, we are to prevent everything that tends to his dishonor. It is a particularly fine and noble virtue to correctly explain and put the best construction upon all that we may hear of our neighbor—if it be not a public evil—and to defend him against the poison tongues of gossipers, who are occupied with discovering and raking up accusations against him, misconstruing and perverting things; especially is this the treatment now accorded the precious Word of God and God's ministers.

118. This commandment, then, comprehends many great and good works exceptionally pleasing to God and bringing abundant blessings, could the blind world and the false saints only recognize them. For there is nothing about a man nor in him that can do greater good or greater harm, in spiritual or in temporal matters, than this smallest and weakest of his members—the tongue.

Readings in Luther and the Bible on the Eighth Commandment.

I. In General. See references of the First Commandment.

II. In Particular. Sermon against the Vice of Slander, 1515.

Vol. 13, 97-140, Mote and Beam. Vol. 14, 203, §16-18, Palsied Man. Vol. on St. Peter, 85, 174, 281, Love covereth a multitude of sins. 1 Peter 1, 21, 22; First 22 Psalms. Vol. 1, Ps 5, 6, Thou wilt destroy them that speak lies. Genesis, Vol. 1, 224-250, Satan's lie to Eve.

(a) Our fear of God forbids us to falsely belie our neighbor, as the wife of Potiphar did; or betray, as Doeg did (1 Sam 22, 6-10); or to backbite; or to slander him, as Absalom did. Jn 8, 44; Prov 19, 5; Eph 4, 25; Mt 7, 1-2; Zech 8, 17; Prov 11, 13; 10, 19; 17, 15; Jas 4, 11; Mt 9, 4; 15, 19; 18, 15; 26, 14-16; Mt 12, 36.—B. H.: Gehazi, 2 Kings 5, 25; against Naboth, 1 Kings 21, 13; against Jesus, Mt 26, 59-61; Doeg, 1 Sam 22, 6-19; Judas, Mt 26, 14.

(b) Our love to God constrains us to excuse our neighbor, as Jonathan did (1 Sam 19, 4); speak well of him, and put the best construction on all he does (Prov 31, 8-9; 1 Pet 4, 8; 1 Cor 13, 5-7; Jas 3, 1-12).—B. H.: Jonathan, 1 Sam 19, 4; Jewish Elders, concerning the Centurion, Lk 7, 1-10.

Topics for Study.—(1) Our Saviour fulfilled this Law of God. He was both truth and love. He reproved the sinner to his face, Jn 4, 16; Mt 16, 23; Mt 23. He reproved to save and never broke a bruised reed, Is 42, 3; Jn 21, 15-19; Mt 11, 7; Lk 7, 38-50; Jn 12, 1-17. Even on the cross, he said, "Father, forgive them; for they know not what they do," Lk 23, 34.

(2) How little fervent charity we have among ourselves (1 Pet 4, 8), and how hard for each one to speak truth with his neighbor (Eph 4, 25).

(3) Christian Missions bear true Witness against sin, revealed by the Law; and for Grace, revealed by the Gospel. "The Holy Spirit shall bear witness of me; and ye also bear witness." Jn 15, 26-27. The service of the tongue in Missions.

THE NINTH AND TENTH COMMANDMENTS.

"Thou shalt not covet thy neighbor's house. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox nor his ass, nor anything that is thy neighbor's." Ex 20, 17; Deut 5, 21.

119. These two commandments were particularly addressed to the Jews, but they concern us also in part. The Jews did not interpret them as relating to unchastity and theft, because these vices are sufficiently forbidden above. They considered they were keeping the commandments when, outwardly, they obeyed the injunctions and prohibitions expressed by them. God, therefore, added these two commandments to teach them that it was a sin and a forbidden thing to desire the wife or the property of a neighbor, or to form plans to bring them into one's power. Especially was there need of these commandments because of

the fact that under Jewish rule men-servants and maid-servants were not free, as now, to serve for wages at their own pleasure; in body and in all they had they were their master's property, the same as his cattle and other possessions. And every man had power publicly to dismiss his wife by giving her a writ of divorcement and to take another wife. So there was danger among them that, if a man cared for the wife of another, he might take occasion to put aside his own wife and estrange the other man's from him and secure her as his own. They considered such action no more a sin or disgrace than it is now for a master to dismiss his own servants or entice his neighbor's from him.

120. Therefore, I say, they rightfully interpreted the command (though it has a wider application) to mean that none should covet or purpose to obtain for himself another's property, whether wife or servants, whether house, fields, meadows or cattle, to the injury of his neighbor, though apparently by legitimate means and with a show of right. Above, the seventh commandment forbids us to appropriate or withhold the property of another when we have no right to do so. Here, again, we are forbidden to deprive our neighbor of anything of his own even when, in the eyes of the world, we could honorably do it, without accusation or blame for fraudulent dealing.

121. Such is human nature that no one of us desires the other to possess as much as himself, and each secures as much as he can, without regard to his neighbor's interests. Yet we want to be thought upright. We dress ourselves up to conceal our roguery. We seek and invent ingenious devices and clever frauds, such as are now daily contrived with cunning skill, under the guise of justice. We even boast of our roguery with arrogance, and want it called shrewdness and foresight instead of roguery. Herein jurists and lawyers assist. They distort and stretch the law, construing it to their purpose, disregarding justice and their neighbor's needs. And, briefly, he who is most astute and experienced in such art is best served by the law; for, as

they say themselves: The law helps those that keep their eyes open (Vigilantibus jura subveniunt).

122. This last commandment, then, is not addressed to those whom even the world recognizes as knaves, but to the most righteous—to such as wish to be commended as honest and upright in not having offended against the preceding commandments. Of this class were the Jews especially, and in it today are found squires, lords and princes not a few. The common people belong to the relatively lower scale which the seventh commandment has in view; these do not mince questions of honor and right in acquiring property.

123. These deceptions are most frequent in legal actions brought for the purpose of separating our neighbor from his property and thus acquiring it ourselves; for example, when an inheritance or real estate becomes subject to litigation. Then anything that has the appearance of right is snatched at, decked and paraded in such a way as to gain the point, and a title to the property is secured which no one can call in question or dispute. Another example is that of a man who eagerly desires a castle, a town, an earldom, or other great estate, and practices all sorts of financiering through friendship and all possible means, until the property in question is taken from the owner and adjudicated to him, title and lawful possession being attested by the ruler with letters patent and princely seal.

124. The same practice obtains in ordinary commercial business. One adroitly appropriates beyond recovery that which belongs to another, or harasses and annoys him at every opportunity, until under necessity he cannot avoid debt or distress, and, unable to escape without damage, he finally loses half or more of his possessions. And yet it must not be considered that the property was acquired wrongfully, or stolen, but rather that it was honestly purchased. Hence the sayings, "First come, first served," and, "Let each look out for his own interest, and the others take what they can get." Who is ingenious enough to imagine all the various methods by which advantage may be taken

under the appearance of fair dealing? The world does not consider such methods wrong and does not recognize that the neighbor is taken advantage of and compelled to sacrifice what he cannot spare without injury. Yet no one will admit having done harm, although it is evident that his methods and reasons are false.

125. Now, the same was practiced in ancient times also in regard to women. Men have ever had devices wherewith one who was pleased with another man's wife so managed—either himself or through another (for there were many contrivances)—that the husband was alienated from that wife or she herself opposed him and so conducted herself that he was obliged to renounce her and abandon her to the other man. Undoubtedly this was a common practice under the law among the Jews, for we read even in the Gospel (Mt 14, 3-4) that King Herod took his own brother's wife while the latter was still living, and yet desired to be regarded a good and upright man. So Saint Mark testifies in chapter 18, verse 19. Such examples, I trust, will not be found among us, because it is forbidden in the New Testament that those who are married shall separate; though it may occur that a man entices from another his betrothed who has a large dowry. But it is not at all uncommon among us that one deprives another of his man-servant or maid-servant by estranging them from him or enticing them with persuasive words.

126. However these things may be, we must remember that God would not have us deprive our neighbor of anything that is his, letting him suffer while we satisfy our greed, even though we may keep the property with honor in the sight of the world. It is an underhanded knavery, however disguised by legerdemain to escape publicity. For though you may go your way as if you had done no one a wrong, you have trespassed upon your neighbor's rights. And though your action be not called stealing and cheating, yet it is coveting your neighbor's property; it is desiring to deprive him of it against his will, and begrudging him what God gave him. Although the judge and everyone else must

allow you possession, God will not, for he sees your wicked heart and the deceit of the world. Where an inch is given, the world will take a yard, and open injustice and violence result.

127. May, then, the ordinary understanding of the commandment abide with us: We are not to desire harm to our neighbor nor to aid in bringing it about; we are willingly to leave him in possession of what is his own and, further, to promote his property interests as we would have him do to us. Let us understand the commandment to be directed particularly against envy and wretched avarice, God's purpose being to remove the cause and source of our injuries to our neighbor. In plain words, therefore, he expresses it: "Thou shalt not covet," etc. For, above all, he would have our hearts pure, although so long as we live upon earth we shall not fully succeed in this. This commandment, then, like the others, remains our constant monitor and becomes the recorder of our righteousness before God.

Readings in Luther and the Bible on the Ninth and Tenth Commandments.

I. In General. See references of First Commandment.

II. Avarice, Sumptuous Living and Mammon Worship. Vol. 13, 18, The Rich Man. Vol. 14, 102-126, God and Mammon. First 22 Psalms, Ps 14, §115-132, Avarice and its Fear. Epistle and House Postils, 9 and 15 Sundays after Trinity. Vol. on St. Peter 109, 114, 316. Commentary on the 5, 6 and 7 chapters of Matthew, Exodus 16, §10-24. Deut 6, §48-94; Mt 6, 19-34.

III. Alms and Voluntary Benevolence. Rules for a Common Treasury in the Congregation at Leissnig, 1523.

IV. The Evil Lusting for the Things of this World. Epistle Postil, 2 Sermon 4 Sunday after Easter. Sermon on Leaving All, Mt 19, 29 (1517). Paul treats the last two Commandments together, Rom 13, 9.

The restraining fear and the constraining love of God will keep the heart from covetousness, which is idolatry (Col 3, 5), the sin of the First Commandment. The Ten Commandments are an organic unit, beginning that God alone should have our whole heart, and ending that the world or mammon shall not have it. Rom 7, 7; Jas 1, 14-15; Lev 19, 2; Mt 5, 48; Ps 37, 1—Covetousness leads to the breaking of all the Commandments. Col 3, 5; Acts 5, 1-10; Rom 13, 1.—B. H.: Absalom, Judas, David, Achan, Jezebel, were all moved by covetousness.

Topics for Study.—(1) Our Saviour is the only one who fulfilled the last two Commandments by his fear, love and trust in God. His single desire was to do his Father's will and thus best serve mankind, Jn 4, 34; Lk 19, 10; Phil 2, 3-11; Lk 10, 37; 6, 40.

(2) This the last sin of the Decalog seems to be the hardest to get rid of. It grows with years. It is the sin of older people as that of the Sixth Commandment is of youth.

(3) Christian Missions. "Covet earnestly the best gifts," 1 Cor 12, 34. The gifts of the Holy Spirit, of the Gospel, of heaven, for thyself and thy fellows. Pope Leo said of Luther: "This German beast cares nothing for gold." That is true of all Christians. Luther coveted the best gifts. He did a grand work for God and humanity, although he was poor. His widow and orphans did not suffer. The King of Denmark, to the praise of the Scandinavians, sent them annual help. One of the greatest hindrances to the progress of Christian Missions is Covetousness.

CONCLUSION TO THE TEN COMMANDMENTS.

128. Thus we have in the Ten Commandments a summary of divine teaching. They tell us what we are to do to make our lives pleasing to God. They show us the true fountain from which, and the true channel in which, all good works must flow. No deed, no conduct, can be good and pleasing to God, however worthy or precious it be in the eyes of the world, unless it accord with the Ten Commandments. Now, let us see what our noted saints find to boast in their holy orders and the great and difficult tasks which they have invented for themselves, at the same time neglecting the commandments as if they were too trifling or had long ago been fulfilled. My opinion is that we shall have our hands full in keeping these commandments—in practicing gentleness, patience, love towards our enemies, chastity, kindness and whatever other virtues they may include. Such works, however, are not important in the eyes of the world; for they are not unusual or showy, they are not restricted to particular times and places, customs and ceremonies, but are common, everyday duties toward our neighbor, with no show about them.

129. But those other works captivate all eyes and ears; and those saints spare no pomp of ceremony, no expense, no beauty of architecture, to make as dazzling a display of their works as possible. They burn incense, they chant, they ring bells, light candles and tapers, until nothing else is to be seen or heard. They regard it a precious work, one which cannot be commended enough, for a priest to stand in a gold-embroidered surplice, or for a layman to continue all

day upon his knees in church. But that a poor little maid takes care of a child and faithfully does as she is bidden—that is nothing. Otherwise, why should monks and nuns go into cloisters?

130. But consider, is it not detestable presumption in those desperate saints to try to find a higher and better life or estate than the commandments teach? They pretend—as has been said—that the life taught in the commandments is a simple life, for common men, but that theirs is for saints and perfect men! Poor, blind people! they do not see that no one can perfectly observe even so much as one of the Ten Commandments; but the Creed and the Lord's Prayer must help us—as we shall hear. Through them we must seek and beseech the grace of obedience, and receive it continually. The boasting of these saints, then, is much the same as if I were to boast: I have not a dime with which to pay, but I venture to make myself responsible for the payment of ten dollars without fail.

131. All this I say and urge, that we may get rid of a wretched abuse which is deeply rooted among us and everywhere in evidence, and that we may accustom ourselves in all conditions of life on earth to look only to these precepts and to heed them. For it will be long before a doctrine or rule of life equal to the Ten Commandments is constructed, because they are beyond human power to fulfil unaided. Whoever does fulfil them is a holy, angelic being, superior to all holiness on earth. Occupy yourself with them, trying with all your ability and power to obey them; you will find therein so much to do that you will not seek or need any other work or another kind of holiness. This much is sufficient for doctrine and exhortation as far as the first part of our Christian truth is concerned. But, in conclusion, we must repeat the text, which forms a part of the commandments and which we mentioned in connection with the first commandment, in order to know how earnestly God would have us strive to learn, obey and teach the Ten Commandments:

"For I Jehovah thy God am a jealous God, visiting

the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments."

132. This added passage, although, as previously stated, attached to the first commandment, also bears upon all the others; it is the climax and end of the commandments as a whole. Therefore, I have said that it should be kept before the young and impressed upon them, that they may learn and remember it; that they may observe what those circumstances are that make obedience to the commandments imperative. They are to regard it as a seal to each commandment and as the soul which pervades them all.

133. Now, as I said, these words contain a threat of wrath and a promise of grace, to terrify and warn us and to allure and persuade us to accept and prize God's Word as an expression of divine earnestness. For he declares how intensely he has these commandments and our obedience to them at heart, and how severely he will punish those who scorn and violate them; while, on the other hand, he will richly reward, bless, and grant all good things to those who prize them and cheerfully act and live in accordance with them. Thereby he would impress upon us that all our acts should proceed from a heart that fears only God and has him always in view and, because of this fear, avoids everything contrary to his will, lest it anger him; and, again, that we should trust only in him and, for his sake, do all that he asks of us, for he shows himself a kind father and offers us his mercy and blessing.

134. This, then, is the meaning and the true interpretation of the first and chief commandment, from which all the others proceed. The words, "Thou shalt have no other gods," mean simply this: Thou shalt fear, love and trust me as thy one true God. When a heart occupies this attitude toward God, it has fulfilled this and all the other commandments. On the other hand, he who loves and fears aught else in heaven or on earth, necessarily keeps neither this nor any other commandment. So the Bible everywhere

preaches and urges this commandment, emphasizing its two points—fear of and trust in God. The prophet David particularly teaches it when he says (Ps 147, 11): "Jehovah taketh pleasure in them that fear him, in those that hope in his lovingkindness." He seems to explain the whole commandment in one verse, as if saying: The Lord taketh pleasure in those who have no other gods.

135. The first commandment, then, is to illuminate all the others. Therefore, let these words run through all the commandments as a frame runs through the wreath, joining the end and the beginning and keeping the whole united. The words must be continually repeated and kept in mind. Thus, in the second commandment we are told to fear God and not to take his name in vain by cursing, lying, deceiving, and in other ways wicked and dishonorable; but to make worthy and good use of it, praying, praising and giving thanks to God in that love and confidence enjoined in the first commandment. Likewise this fear and love and trust in him should impel us not to despise his Word, but to hear it and learn it, to honor it and keep it holy.

136. So, through all the following commandments regarding our duty to our neighbor, all requirements are virtually those of the first commandment: we are to honor father and mother, masters and authorities, and obey them, not on their own account, but for God's sake. For you are not to respect or fear father or mother unduly, nor are you to do anything or to leave anything undone simply for their sakes, but to be careful to do what God would have you do and what he will certainly demand. If you neglect it, you will have an angry judge; but if you obey, a gracious father. Likewise, you are to do your neighbor no harm, no injury or violence, nor in any way to molest him, whether in respect to his body, his wife, his property, honor or rights, as enjoined, commandment by commandment, even though you have opportunity and cause to do it, and no one can punish you for it. On the contrary, you are to show kindness to all, to help them and promote their interests whenever and wherever you can, purely for God's sake and in

the confidence that he will richly repay you for all you do. You see, then, how the first commandment is the fountain-head whence all the others have their source. To it they all revert, upon it they depend, and beginning and end are linked and bound together.

137. This, I say, is necessary and profitable ever to keep before the young. It will be to their profit. It must be urged upon them in teaching and exhortation, that they may be brought up, not with violence, like beasts in fear of the rod, but in the fear and reverence of God. When it is considered in sincerity of heart that these precepts are not human trifles, but are commandments of the most high God, who earnestly enjoins them and who in anger sternly punishes those who despise them but abundantly rewards those who keep them—then we shall of our own accord, and gladly, do God's will.

138. Therefore, not without reason is it ordered in the Old Testament (Deut 6, 7-9) that the Ten Commandments are to be written on every wall and corner and even on the garments. Not that we are to be satisfied with having them so written, an idle show, as were the Jews, but that we are to have them always before our eyes and constantly keep them in mind, so that we may follow them in all our life and in every action. We are each to make them our daily practice in all circumstances, in all doings and dealings, as if they were written everywhere we look, wherever we go, wherever we pause. Thus we would have occasion enough, in our own home and abroad among our neighbors, to obey the Ten Commandments, and none would need to search far for them.

139. From all this we see how far above all orders, commands and works otherwise taught and practiced, these Ten Commandments are to be exalted and revered. Here we can challenge: Let all the wise and all the saints stand forth and show us if they can produce any work like these commandments, upon the fulfilment of which God so sternly insists and which he enjoins under threat of his greatest wrath and punishment, though adding glorious promises of

an outpouring of all manner of good things, all blessings, if we obey him. They are, therefore, to be taught above all other things, and to be prized and valued as the richest treasure God has given us.

Readings in Luther and the Bible on the Conclusion of the Ten Comamndments and the Connection between the First and Second Parts of the Catechism. Luther considers these words at the end of the Commandments because they pertain, not only to the first, but to all the Commandments. Neither Moses (Deut 5, 18-20), Christ (Mt 19, 18-19), nor Paul (Rom 13, 9), were slaves to the order, but urged the keeping of the commandments. Table Talk, Chapter on the Law and the Gospel.

God is jealous of our fear, of our love, of our trust,—of any rival in our hearts. Ex 34, 14; Is 42, 8; Ps 44, 20-21; Ex 32; Deut 32, 15-20; Jer 7, 1-20; Ezek 16, 1-42. Hence he adds this threat of punishing iniquity to confirm his commandments and to awaken our fear; and this promise of showing lovingkindness, to confirm his Commandments and to develop our love and trust in him, so that we do not bow down to false gods and serve them, but that we may be lifted up and serve him; yes, serve him with our fear, love and trust. Emphasize this word "serve." Ex 20, 5; Deut 5, 9.

(a) God threatens to punish all who transgress these Commandments, therefore we should fear his wrath, and do nothing against such Commandments. Deut 27, 26; Jas 4, 12; Rom 6, 23; Rom 8, 7; Prov 14, 34; Ps 33, 8; Gal 6, 7; Ezek 18, 20; Heb 10, 31.—B. H.: Canaan, Gen 9, 25; the Jews, Mt 27, 25; Deluge, Gen 7; Sodom, Gen 19; Destruction of Jerusalem, Lk 19, 43-44.

(b) But he promises grace and every blessing to all who keep these Commandments; therefore we should love and trust in him and gladly do according to his commandments. Lk 10, 28, This do and thou shalt live; 1 Tim 4, 8; Ps 37, 37; Deut 7, 9; 4, 35-39. History of the O. and N. T. Churches, of Protestantism and Missions.

We cannot fulfill God's law and be justified by the deeds of the law, and thus merit eternal life. Eccl 7, 20; Ps 14, 3; Job 14, 4; Rom 3, 20; 7, 14; Phil 3, 12; Jas 2, 10; 4, 17; 1 Cor 4, 4; Ps 143, 2; 1 Jn 1, 8.—Is there, then, no other way by which we can be justified and obtain eternal life? Yes, by faith in Christ, by the Gospel, as the following four parts of the Catechism explain. The law condemns and slays us, then faith justifies and gives us life. Rom 10, 4; 3, 21-24; 1, 16; Eph 1, 4; 2, 8. Faith in Christ gives us a new heart to keep God's Commandments, as we shall now see in the second part of our Catechism, the Creed.

The Uses of the Law: (1) As a Check it restrains, in a measure, the outbursts of gross sin and thereby helps to maintain outward order and discipline in the world, 1 Tim 1, 9-10; Gal 5, 23.

(2) As a mirror it teaches us to know and grieve over our sins. Rom 3, 20; 7, 7; 4, 15; 5, 20.

(3) As a Tutor it leads us to Christ. Gal 3, 24; 1 Cor 4, 15.

(4) As a Rule, it explains God's Will and helps believers to

judge and do what is pleasing to God. Ps 119, 9; 119, 105; Prov 6, 23; Ps 19, 7-8; Is 48, 18.

Sin; 1 Jn 3, 4-8; Rom 5, 12; Genesis Vol. 1, 251-264; Vol. on St Peter, 376.—Original Sin: Ps 51, 5; Jn 3, 6; Rom 3, 23; 7, 18; Eph 2, 3; Vol. 2 of Genesis 6, 5; 8, 2.—Actual Sin: Jas 1, 15; Mt 15, 19; 12, 31; 12, 36; Jas 4, 17; 1 Cor 4, 5; Num 15, 27-31; Lk 12 47-48; Ps 19, 13; Rom 6, 12-14; Jn 8, 34; Jas 5, 4; 1 Jn 5, 16; Mt 12, 31; Heb 6, 4-8.

Repentance, or Sorrow for Sin and Faith; Ps 51, 19; 2 Cor 7, 10; Is 66, 2; Joel 2, 12-13; Acts 3, 19; 2, 37-38; Lk 18, 13; 15, 11-32; Acts 8, 24; 20, 21; 16, 30-31; Jn 8, 24; Mk 1, 15; Acts 20, 21; Mt 21, 32.

SECOND PART.

The Apostles' Faith, or Creed.

140. We have heard above the first part of Christian doctrine, and have there seen all that God desires us to do and to omit. The Creed, then, properly follows, teaching us all that we must expect and receive from God; in brief, it teaches us to know him fully. This teaching is intended to help us to follow the Ten Commandments. For, as we said before, human ability is far too feeble and weak to enable us to keep them. Therefore, it is as essential for us to learn this part as to learn the other, that we may know how and whence to obtain the necessary strength to do this. If we could, of our own strength, rightfully keep the Ten Commandments, we should not need anything further, neither Creed nor Lord's Prayer. But before we explain the use and need of the Creed, let the simple-minded first grasp and understand the Creed itself, which for them will be sufficient.

141. In the first place, the Creed has heretofore been divided into twelve articles; yet if we were to consider all the particular passages in the Scriptures pertaining to the Creed, we should find many more articles, though not so clearly and briefly expressed. But that it may be made the easiest

and plainest for the instruction of children, we will briefly sum up the entire Creed in three articles, according to the three persons of the Godhead, to whom all that we believe pertains. The first article, then, concerning the Father, explains creation; the second, concerning the Son, explains redemption; and the third, of the Holy Spirit, explains sanctification. Hence, the Creed might be briefly comprised in the words: I believe in God the Father, who created me; I believe in God the Son, who redeemed me; I believe in the Holy Spirit, who sanctifies me—one God and one faith, but three persons, and therefore three articles or confessions. Let us briefly run over the words.

Readings in Luther and the Bible on the Apostles' Creed.

Explanation of the Apostles' Creed in a Sermon Preached at Schmalkald, 1537. The Three Symbols or Creeds of the Christian Faith, Universally Used in the Church, 1537. A Brief Explanation of the Ten Commandments, the Creed and the Lord's Prayer, 1520. A Simple Way to Pray, Addressed to a Friend, 1535. Jn 3, 16; Rom 1, 16; 10, 10; Mt 16, 16; Mt 10, 32-33; Heb 11, 1 and 6; The Missionary Command, Mt 28, 19 and Mk 16, 15; Apostolic Benediction, 2 Cor 13, 14.

The Creed, Luther says, was written by the Holy Spirit. It is the center of the Catechism as first published in three parts, preceded by the Ten Commandments, written by the Father, and followed by the Lord's Prayer, taught by the Son. It is a characteristic feature of Luther's writings that they emphasize the true relation between sin and faith, the law and grace, the Commandments and the Creed, the first and second parts of the Catechism. His writings likewise emphasize the true relation between the second and third parts of the Catechism, between the Creed and the Lord's Prayer, faith and works, God's love to us and our love to man for whom Christ died. The Ten Commandments slay the old man and lead to the Creed; the Creed teaches us saving faith and leads to prayer—the life and good works of the new man. Notice further, the central article of the Creed is that relating to Christ, and from its central thought we learn that faith in Christ's death and resurrection, and not mere knowledge, is our salvation. Luther's Catechism is Christo-centric. So is the Bible (Col 1, 19; Eph 1, 22-23). This faith is the only key to the right understanding of both the Bible and Luther's writings, as the references in this volume illustrate.

THE FIRST ARTICLE.

"I believe in God the Father Almighty, Creator of heaven and earth."

142. These words give us briefly a description of God the Father, his nature, his will and work. Since the Ten Com-

mandments have taught that we are to have no other gods, we may naturally ask: What kind of a being is God? What does he do? By what manner of praise, representation and description can we make him known? That is taught in this article and the two following. So the Creed is simply an answer and confession of Christians, founded on the first commandment. We illustrate this way: If we were to ask a child: Dear child, what sort of a God have you? What do you know of him? The child might say: First, my God is the Father who created heaven and earth. I believe in none else as God, for no one else could create heaven and earth.

143. For the learned and those who have some Scriptural knowledge, the three articles might be extended and divided into as many parts as there are words. But for young pupils it is sufficient to indicate the most necessary points—that this article refers to the creation, as we said; that we emphasize the words: "Creator of heaven and earth." Now, what is the force, or what do you mean by the words: "I believe in God the Father Almighty, Creator," etc.? We answer: I understand and I believe that I am God's creature; that is, that he has given and continually preserves to me my body, my soul and life, the members of my body great and small, my senses, reason and understanding, my food and drink, raiment, support, my wife and child, my servants, house and home, and so on. Besides, he makes all creatures serve the uses and necessities of life: sun, moon and stars in the heavens; day and night, air, fire, the earth and its products—bird and fish, beasts, grain and all kinds of plants. And, more, he gives all personal and temporal blessings—good government, peace, safety. We learn, then, from this article, that no one has his life of himself, nor any of the things enumerated or that might be named, nor can he retain any, however small and unimportant it be, for all is comprehended in the word "Creator."

144. We further acknowledge that God the Father has not only given us all that we have and all that we see with our eyes, but he also daily guards and protects us from every evil and misfortune, averting manifold dangers and ca-

lamities; and that he does it wholly from love and goodness and without merit of ours, as a kind father who cares for us that no evil befall us. But to further consider this subject would be to speak of what pertains to the other two words of this article—"Father Almighty."

145. Now, from this it is evident, and follows, that, since all that we have and all that is in heaven and on earth comes to us daily from God and is preserved to us by him, we are in duty bound to love and praise and thank him without ceasing, and in short to serve him wholly and entirely, as he requires and demands in the Ten Commandments. There would be much to say were we to take up the subject of how few there are who believe in this article. We all pass over it with neglect; we hear and speak the words, but we do not grasp their teaching. If we believed them in sincerity of heart, our acts would accord therewith; we should not go about so haughtily, defiantly boasting as if we had life and wealth and power and honor of ourselves, and were ourselves to be feared and served. This is the practice of the wicked and perverse world, which, in its own blindness, abuses all the blessings and gifts of God to satisfy its own pride and greed, its own lust and pleasure, and does not once look up to God to thank him or to acknowledge him Lord and Creator.

146. Therefore, if we believed this article, it would humble us, it would terrify us. Daily we sin with eyes and ears, with hands, with body and soul, money and property, all that we have; particularly do they sin who oppose the Word of God. But Christians are ahead in this, that they recognize it to be their duty to serve God obediently.

147. Daily, then, we should make this article an object of mental and moral effort. Everything we see should remind us of it, and every blessing should help us recall it. When we escape danger or difficulties, we should remember that this is God's doing. He gives us all things for the purpose that therein we may see his fatherly heart and his surpassing love for us. Thus will our hearts be warmed and kindled with gratitude toward God and a desire to use all

his blessings in his honor and to his praise. Such is the meaning of this article, very briefly expressed. It is all the simple-minded need to learn in regard to our possessions and God's gifts and the duty we owe God in return—excellent as a matter of knowledge and priceless as a treasure. For therein we see how the Father has given himself to us with all his creation, and how he has abundantly provided for us in this life and, further, has overwhelmed us with unspeakable and eternal blessings in his Son and in the Holy Spirit, as we shall hear.

Readings in Luther and the Bible on God, my Creator.

I. I believe. The Ten Commandments begin with I, that means the true God; the Creed begins with I that means the whole man, for each person must believe for himself if he would be saved (Hab 2, 4; Heb 11, 6; Lk 7, 50; Mt 25, 8-12). The Lord's Prayer begins with "Our," for all believers pray with and for one another when they pray for themselves. To believe is not mere knowledge (Rom 10, 14); nor mere assent (Jn 3, 36; 5, 46); but a living, active confidence of the heart (Heb 11, 1; Acts 15, 9; Gal 5, 6; 2 Tim 1, 12). Beware of a dead faith—a faith only of the head and mouth (Jas 2, 19-20; Tit 1, 16; 2 Tim 3, 5). To believe in God the Father, Son and Holy Spirit, is to hold him alone to be the true God, and to confide in him and his promises.

God. Unity and Trinity in the Godhead. See First Commandment.

II. Father Almighty. Father of our Lord Jesus Christ and through him also my Father (Eph 3, 14-15). Also my Father because he has created me (Mal 2, 10; Deut 32, 6); adopted me (Jn 1, 12; Deut 32, 15); and lovingly takes care of me (Ps 103, 13). Almighty suggests his attributes: self-existent, eternal, all powerful, everywhere present, all knowing, just, holy, truthful, loving, faithful, as these are seen in the creation and preservation of heaven and earth. To create is to make something out of nothing by a mere word (Heb 11, 3; Gen 1, 1-3; Rev 4, 11).

III. Creator of Heaven and Earth. (a) The creation of the angels—the chief creatures of heaven and of the invisible world. See Vol. I, on Genesis, 184-188; Four Sermons for the Festival of St. Michael on Mt 18, 1-12; Sermon on Rev 12, 7-12. Table Talk on Angels, Chapter 23. Good angels: minister to heirs of salvation (Heb 1, 14); fulfil God's Word (Ps 103, 20-21); encamp about those who fear God (Ps 34, 7; 91, 11-12; Mt 18, 10; 25, 31; 2 Kings 19, 35; Lk 2, 11 and 14; Acts 12, 5-11; Dan 3, 6; Lk 16, 22). Evil angels: Vol. on Epistles of Peter and Jude. 1 Pet 5, 8-9; 2 Pet 2, 4; Jude 6. Jn 8, 44; Genesis, Vol. 1, 224-250, Serpent tempts Eve; 282-304, Serpent cursed. Job 2; Mt 4, 1-11; Eph 6, 18.

(b) The creation of the world and man—the visible world. Vol. I on Genesis: Creation, first day, 42-62; second day, 62-72; third day, 76-85; fourth day, 85-96; fifth day, 96-105; sixth

day, 105-130. Creation of man: Genesis, Vol. I, 107-130; 140-149; Creation of Eve, 188-210. In God's image (Gen 2, 7; 1, 27; Col 3, 10; Eph 4, 24; Gen 5, 3; Ps 17, 15; Ps 139, 14). By the Word of God (Heb 11, 3; Jn 1, 3; Rev 4, 11; Ps 33, 9).

1. I believe that God has made me and all creatures: (a) That God has given me my body and soul, eyes, ears, etc. (Job 33, 4; 10, 12; Gen 1, 26-28; Ps 139, 14.)

(b) That God preserves to me my body and soul (Jn 5, 17; Ps 36, 6; Dan 4, 35; Ps 145, 9; Rom 8, 28).

(c) That God gives me everything else besides my body and soul; also clothing and shoes, meat and drink, house and home, wife and children, land, cattle and all my goods (Acts 14, 17).

(d) That God protects me against all danger, and guards and keeps me from all evil (Gen 15, 1; Mt 10, 29-30; Ps 23, 3-4; Is 43, 1-3; Ps 34, 7; Ps 91 and 121).

2. I believe that God does all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me (Lam 3, 22-23; Ps 103, 8-10; Is 49, 15; Rom 11, 35; Gen 32, 10; Lk 7, 6-7).

3. I believe that for all this I am in duty bound to thank and praise, to serve and obey my God (Dan 4, 30; Ps 118, 1; 103, 2; Jas 1, 27; Josh 24, 15; 1 Sam 15, 22; Heb 13, 5; Ps 23, 1).

Topics for Study. (a) Personal application of this Article to myself. "Made me." Pray for a stronger faith in the Father, your Creator.

(b) Christian Missions: "And all creatures." The oldest missionary command (Gen 1, 28), Colonization and Missions. God hath made of one blood all nations, Acts 17, 26-28. All have the same earthly and the same heavenly Father (Eph 3, 9; Col 1, 16; Jn 1, 3). We are in duty bound to serve God in the mission cause and obey his missionary commands.

THE SECOND ARTICLE.

"And in Jesus Christ his only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead."

148. Here we learn to know the second person of the Godhead and see what we have received from God besides the temporal goods before mentioned—he has poured out himself upon us, bestowing all and withholding nothing. Now, this article is broad and contains much, but to treat it briefly and simply we will take up one phrase, which con-

tains the substance of the article; we will learn therein how we are redeemed, and how to take our stand on the words, "in Jesus Christ our Lord."

149. Now, when asked, What do you believe in the second article concerning Jesus Christ? answer briefly, I believe that Jesus Christ, the true Son of God, has become my Lord. And what is meant by becoming Lord? It means that he has redeemed me from sin, from the devil, from death and all misery. For before, I had no Lord and King, but was captive under the devil's power. I was condemned to death and entangled in sin and blindness.

150. When we were created and had received all manner of blessings from God the Father, the devil came and led us into disobedience and sin, death and all misery; so that we lay under God's anger and wrath, and were condemned to eternal damnation, as we had justly merited. No counsel, no help or comfort, was there for us until the only and eternal Son of God, in his unfathomable goodness, had pity on our miserable wretchedness and came to help us. Thus all the tyrants and oppressors have been routed, and in their stead is Jesus Christ, the Lord of life, of righteousness, of everything pertaining to our welfare and salvation; he has rescued us poor lost creatures from the jaws of hell; he has redeemed us, made us free and restored us to God's favor and grace; he has taken us as his own, under his shelter and protection, that beneath his government we may experience his mercy, his power and wisdom, his life and salvation.

151. Accordingly, the sum of this article is: The little word "Lord," in its simplest meaning, signifies as much as "Redeemer"; that is, he who has brought us back from Satan to God, from death to life, from sin to righteousness, and keeps us safe therein. The points which follow in this article are intended to explain this redemption, and to show in what manner and by what means it was accomplished—what it cost Christ, what he incurred and encountered to win us and bring us into his kingdom. He became man—was conceived and born without sin, of the Holy Spirit and of the Virgin Mary—that he might become Lord over all

sin; he suffered, died and was buried, and made satisfaction for me, paying my debt, not with silver or gold, but with his own most precious blood. And all this that he might become my Lord; for he had no need to do this for himself. Afterward he rose again, conquering and swallowing up death, and finally ascended into heaven and assumed dominion at the right hand of the Father. The devil and all his powers, therefore, must be subject to him and remain beneath his feet until the last day, when he shall separate and remove us from the wicked world, from the devil, death and sin.

152. But to explain fully all these different points is not desirable in a brief address to children. That is rather the purpose of the more comprehensive sermons preached during the year, notably of those preached in the seasons specially appointed for dealing at length with the articles of the birth, passion, resurrection and ascension of Christ, and other themes. Moreover, the entire Gospel that we preach depends on the proper understanding of this article, for on it is based all our salvation, and it is so rich and broad that we shall never be able to exhaust it.

Readings in Luther and the Bible on God, my Redeemer.

I. Christ in General. Vol. 10, 171; Vol. 12, 42; Vol. on Peter's Epistles, 159-166. Table Talk on Jesus Christ, Chapter 7. Sermon on the Second Article of the Creed, preached at Torgau, April 13, 1533. Names of Jesus Christ: Vol. 12, 27, Good Shepherd, Epistle Postil, 2 Sun. after Easter; House Postil: 3, 4, and 5 Sermons for Christmas; Festival Part on Is 9, 6; 2 Sermon for New Year, Mt 1, 21. Acts 4, 12; 10, 38; Ps 45, 7.

II. The Person of Christ (two natures). (a) True God, begotten of the Father from eternity, conceived by the Holy Spirit: Vol. 10, 171; Epistle Postil, 3d Sermon for Christmas. House Postil: 2 Sermon, Judica Sunday, §10-14. Commentary on 1 Ch. of John, §1-53, §83-298. 1 Jn 5, 20; Rom 9, 5; Jn 20, 28; Jer 23, 6; 3, 16; Rom 8, 32; Heb 13, 8; Mt 28, 18-20; 9, 6; Jn 5, 23-27; Heb 1, 6; Jn 2, 1-11; Mt 9, 1-8; Lk 8, 22-25; Jn 11, 38-44. (b) Also true man, born of the Virgin Mary (1 Tim 2, 5; Lk 24, 39; 26, 38; Mk 4, 38; Mt 4, 2). The discussion on the union of the two natures, 1543.

III. Threefold Office of Christ. (a) Our High Priest: Epistle Postil, Judica Sunday; Vol. on Peter's Epistles, 72, 128, 251, 267. Jn 17; Rom 5, 10; 8, 31; Jn 1, 29; Heb 7, 26-27; Gal 4, 4-5; 1 Jn 2, 1-2. (b) Our King: Vol. 12, 17, 42-132; Vol. 14, 196, 236; First 22 Psalms, Ps 2; Ps 22, §24 ff.; Sermon on Micah. Ps 110, 1-2; Joel 3; Is chapters 4, 9, 49 and 50; Jn 18, 37; Mt 21, 5;

2 Tim 4, 18. See Second Petition of Lord's Prayer. (c) Our Prophet: Vol. 11, 314-318, 331-346, 155-173; Vol. 12, 132, Christ's teaching office: Vol. 12, 195, Missionary Commission. Deut 18, 15; Mt 17, 5; Jn 1, 18; Lk 10, 16. (d) Christ's Miracles: Vol. 11, 166, feeds 5,000; Vol. 13, 381, heals the deaf mute; Vol. 14, 127, 140, raises the widow's son.

IV. The Two States of Christ. (a) His Humiliation. Conceived by the Holy Spirit. House Postil: Day of Mary's visit to Elizabeth, Lk 1, 35. Born of the Virgin Mary: Sermon on Mary's Ascension, Lk 10, 38-42. Became true man: Vol. 10, 137, 207, 215; Epistle and House Postils, Christmas sermons; Discussion whether "The Word became flesh" is philosophically true, Jan. 11, 1541; Genesis 28, §90-106. The genealogy of Christ, commentary and sermon on Mt 1; Luther's pamphlet, Christ was born a Jew. Subject to the law and obedient; Sermons on Christ's circumcision, New Year. The Baptism of Jesus: Commentary and Sermons on Mt 3. House Postil: 3 Sermon for Epiph. Temptation of Christ: Vol. 11, 133. Suffered under Pontius Pilate, was crucified, dead: Vol. 11, 125 and 183; Vol. 12, 87-97. First 22 Psalms, 16 and 22 Ps. Epistle and House Postil Sermons for the Easter Season. Commentaries on Is 53, Jn chapters 18 and 19. And buried: Epistle and House Postil Sermons on Christ's Burial. How to meditate on Christ's sufferings, sermons on Jn 19, 5. Ps 45, 2. Vol. 11, 183. We should not take offense at Christ's humiliation: Epistle for St. Michael's Day; House Postil, 3 Sermon, 1 Sun. in Advent; Commentary on John 16.

(b) State of Christ's Exaltation (Phil 2, 9-11; Lk 24, 26; Heb 2, 9). He descended into hell; House Postil, sermon for Easter evening. 1 Pet 3, 18-19; Col 2, 15. The third day he rose again from the dead: Vol. 11, 258; Vol. 12, 97; Epistle and House Postil sermons for Easter Sunday, Monday and Tuesday; First 22 Psalms, Ps 21, §1-47. The benefit, fruit and comfort of Christ's resurrection: Vol. 11, 1, 2 and 3 Sermons for Easter; 3 Sermon for Sun. after Easter; House Postil sermons for Easter; First 22 Psalms, Ps 22, §199-379. Christ manifests himself after his resurrection: Vol. 11, 301. Acts 3, 15; 1 Cor 15, 17-20. He ascended into heaven: Vol. 12, 190; Epistle and Church Postil sermons for Ascension Day; Commentary and sermon on Ps 68. Mk 16, 19; Jn 12, 26; 14, 2; Ps 110, 1; Eph 1, 20-22. From thence he shall come to judge the quick and the dead: Vol. 14, 380; Epistle Postil, 2 Sun. in Advent; Explanation and sermon on Lk 21, 25-33. Final judgment and the end of the world: Vol. 10, 59; Vol. 14, 363; Vol. on Peter's Epistles, 359-367. Epistle and House Postil sermons for 2 Sun. in Advent and 25 Sun. after Trinity. Acts 17, 31; 1 Thes 4, 16; 2 Cor 5, 10; Jn 12, 48; Mt 25, 46; Mk 13, 32. The Life of Jesus our model. (a) Christ's humility: House Postil, 5 Sermon for Christmas. (b) Our imitation of Christ, Vol. 11, 319.

Topics for Study: (a) Personal application of this article to myself. "Redeemed me." Pray for a stronger faith in the only Son of your heavenly Father as your Redeemer.

(b) Christian Missions. Our Lord must become Lord of all nations, all mankind of every country and nation, of every color and language. As through one man sin entered into the

world, and death through sin; and so death passed unto all men, for• that all sinned, Rom 5, 12. Neither is there salvation in any other (Acts 4, 12). As we are all created of one blood, so we all are redeemed by one blood, the precious blood of Christ (1 Pet 1, 19). As Christ died for all, so he rose from the dead for the world. As in Adam all die, so also in Christ shall all be made alive (1 Cor 15, 22). Mt 28, 18-20. The aim of missions is to teach everyone to believe and confess this second article of the creed.

THE THIRD ARTICLE.

"I believe in the Holy Spirit; the holy Christian Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

153. I cannot explain this article any better than to repeat the statement that it treats of sanctification, describing at length the office of the Holy Spirit, which is to make holy. We must hold to this term, "Holy Spirit," because it is so clear and comprehensive in meaning that no other term is necessary. There are many kinds of spirits mentioned in the Bible—human spirits, heavenly spirits, evil spirits. But the spirit of God alone is called the Holy Spirit —one who has sanctified and still sanctifies us. As the Father is called Creator, the Son Redeemer, so the Holy Spirit, from his office, must be called Sanctifier, or one that makes holy. But how is this sanctification accomplished? The answer is: As the Son obtained his lordship by purchasing us with his birth, his death, resurrection, etc., so the Holy Spirit effects our sanctification through the communion (Gemeinde) of saints—the Christian Church—the forgiveness of sins, the resurrection of the body and the life eternal; in other words, by leading us into his holy communion, in that he lays us upon the bosom of the Church, which becomes our teacher and leader to Christ.

154. For neither you nor I could ever know aught of Christ, could ever believe in him, ever take him as our Lord, were it not given into our hearts by the Holy Spirit through the preaching of the Gospel. That work is finished; it is accomplished. For Christ, by his passion, his death and resurrection, has obtained the blessing for us. Now, if this

work had never been revealed—if no one knew of it—it would have been all in vain, all lost. So, that this treasure might not remain buried, but be put to use and enjoyed, God caused his Word to be revealed and proclaimed, in which the Holy Spirit is given to offer and apply to us the treasure of this redemption. Therefore, sanctifying us is simply bringing us to Christ the Lord to receive this blessing, which we could not have obtained of ourselves.

155. Learn, then, to clearly understand this article. If you are asked, What do you mean by the words, "I believe in the Holy Spirit?" you can answer: I believe that the Holy Spirit makes me holy, as his name implies. How can he do this? By what means? The answer is: Through the Christian Church, the forgiveness of sins, the resurrection of the body and the life everlasting. In the first place, he has a communion all his own in the world. That communion is the mother that brings to birth and sustains every Christian, through the Word of God. The Holy Spirit reveals and preaches that Word, and by it illuminates and enkindles hearts so that they understand it and accept it, cling to it and abide by it.

156. Where he does not effect the preaching of the Word and make it alive in the heart, so that it be received, it is lost. This was the case under the Papacy, where faith was wholly done away with and no one recognized Christ as Lord, or the Holy Spirit as sanctifier; that is, none believed that Christ is our Lord, in that he has obtained such treasure for us without our merit or worthiness and made us acceptable to the Father. What was it that was lacking? There was no Holy Spirit present to reveal and preach this truth. Men and evil spirits there were; they taught that we are to obtain mercy and be saved by our own works. And so there was no Christian Church; for where Christ is not preached there is no Holy Spirit to organize, to call and to gather it, and without it none can come to Christ the Lord. Let this suffice for the substance of this article. But since the various points in it may not be quite clear to the simple-minded, we will consider them separately.

157. The Creed calls the holy Christian Church "Communionem Sanctorum," a communion (Gemeinschaft) of saints—a term meaning the same thing as holy Christian Church. Formerly the latter phrase was not employed, and the rendering in the vernacular, communion of saints, is inadequate and misleading. To give a clear explanation we must use a different term in German, for the Greek word "ecclesia" means, properly, an assembly. We are accustomed to use the little word "church" with another signification; to the unlearned it means not the assembled congregation, but the consecrated building. But the building would not be called a church except for the congregation that assembles there. We who congregate make for ourselves a special place and give the house the name of the congregation.

158. The word "church" (Kirche), then, simply means a congregation. It is a word of Greek origin, like the word "ecclesia." In that language it is "kyria," and in Latin "curia." In good German, our mother tongue, it should be translated "Eine Christliche Gemeinde or Sammlung," a Christian communion or congregation, or most appropriately and clearly, "Eine Heilige Christenheit," holy Christendom. Likewise the word "communio," which is attached to it, should not be translated "Gemeinschaft," but "Gemeinde." It is merely a definition used to explain what the Christian Church is. But some among us, unacquainted with Latin or German, have rendered it "Gemeinschaft der Heiligen," although no German would so speak or would understand the expression. To speak correct German, we should say "Eine Gemeinde der Heiligen," a communion made up only of saints, or better still, "Eine Heilige Gemeinde," a holy communion. I make this explanation that the expression "Gemeinschaft der Heiligen" may be understood; it has become so established in usage that it cannot be uprooted and it would be next to heresy to alter a word.

159. But the meaning and substance of the clause is: I believe that there is upon earth a small holy flock, a holy assembly of pure saints under one head, Christ. They are

called together by the Holy Spirit in one faith, one mind and one understanding. They possess many gifts, but are one in love and without sect or division. Of this assembly I am also a part, and a sharer and owner in its blessings, through the Holy Spirit; he gave me membership by virtue of having heard, and of still hearing, God's Word, which is the first step towards entrance. For before we had attained thus far, we were of the devil, knowing naught of God and of Christ. Until the last day, when he shall deliver us, the Holy Spirit will abide with the holy communion, or the Christian Church. By means of this communion he proclaims and explains the Word. Thereby he creates and promotes holiness, extending the Church and making it strong in faith and the fruits of the Spirit.

160. We further believe that in Christ's kingdom we have forgiveness of sins, mediated through the holy sacraments and absolution, and through numerous comforting passages in the Gospel. And all that is to be taught concerning the sacraments, in fact the whole Gospel, and all the offices of Christendom, which must be exercised unceasingly, have this blessing in view, the forgiveness of sins. Though God's grace is obtained through Christ, and sanctification is wrought by the Holy Spirit through the Word of God in the fellowship of the Christian Church, yet, encumbered by the flesh, we are never without sin.

161. All appointments in Christendom have been so ordered that we should daily obtain full forgiveness of sins, through the Word and signs as sources of comfort and cheer to our consciences as long as we live. And this is what the Holy Spirit does for us: Although we have sin, it cannot harm us, because we are a part of Christendom, where there is entire forgiveness of sins; God forgives us, and we forgive, bear with and help each other. Outside of Christendom, where the Gospel prevails not, there is no forgiveness and hence no holiness. Therefore, all who do not seek holiness through the Gospel and forgiveness of sin, but try to merit it through their own works, have separated and excommunicated themselves from this Christian Church.

162. But sanctification is begun and daily increases. In such state we look for our flesh to perish and be buried with all its corruption, and believe that it will arise glorified and in the complete and perfect holiness of a new, eternal life. Now, we are only in part pure and holy. The Holy Spirit must ever continue his work in us by means of God's Word, daily bestowing forgiveness, until we attain to that life where there is no more forgiveness. For in that life are only perfectly pure and holy beings, altogether godly and righteous, delivered completely from sin, death and all misery, living in new, immortal and glorified bodies. This, then, is the office and work of the Holy Spirit. He begins sanctification here on earth and daily extends it by two agencies—the Christian Church and the forgiveness of sins. And when we pass from this life, he will instantly perfect our sanctification and forever keep us therein by the resurrection of the body and life everlasting.

163. Now, the term "Auferstehung des Fleisches," "resurrection of the flesh," is not well chosen; for when we Germans hear the word "fleisch," "flesh," we are liable to think of the meat market. In good German we would say, "Auferstehung des Leibes," or "Leichnams," "resurrection of the body." Yet this is not important if the words are rightly understood.

164. This article must ever be indispensable and its operation must continue uninterrupted. Creation is past and redemption is accomplished, but the Holy Spirit unceasingly carries on his work until the last day. For this purpose he has appointed a congregation upon the earth, through which he speaks and by which he accomplishes his work; for the gathering of Christians by him has not come to an end, nor has he ceased to administer forgiveness. Therefore, we believe in him who through the Word daily brings us into faith, and strengthens and increases such faith through that Word and the forgiveness of sins; so that, when his work has been accomplished, and we shall have continued therein and died to the world and all evil, he may

at last make us perfectly and eternally holy. For this, through the Word, we now wait in faith.

165. Here you find the whole essence of God, his will and his work beautifully portrayed in few but comprehensive words. In them all our wisdom consists—a wisdom which transcends all human wisdom, susceptibilities and intelligence. For the world has never come to a knowledge of God and his purposes, though it has diligently sought to know them. But here we have this knowledge fully; in these three articles he has revealed the depths of his fatherly heart, his perfect and unspeakable love. For he created us for the very purpose of redeeming and sanctifying us. And more, having bestowed upon us all that is in heaven and upon earth, he gave us even his Son and the Holy Spirit, through whom he brings us unto himself. As said before, we could never recognize the Father's grace and mercy were it not for our Lord Christ, who is a mirror of his Father's heart. Without him we could see naught but an angry and terrible judge; and of Christ we could know nothing were he not revealed to us by the Holy Spirit.

166. These articles of the Creed separate and distinguish us Christians from all other people on earth. For all outside of Christendom, be they heathen, Turks, Jews, or false Christians and hypocrites, even though they may believe in and worship only one true God, do not know his mind toward them. They cannot be confident of his love and blessing. Therefore they abide in eternal wrath and perdition. For they have not the Lord Christ and are not enlightened and blessed by the gifts of the Holy Spirit.

167. Now you see that the Creed teaches a very different lesson from that of the Ten Commandments. The latter teach us what we must do, but the Creed teaches us what God does for us and what he gives us. The Ten Commandments are written in the hearts of all men, but no mere human wisdom can comprehend the Creed. It must be taught by the Holy Spirit alone. The law of the commandments does not make us Christians, for God's wrath and displeasure abides upon us because we cannot fulfil his de-

mands. But the Creed brings us full mercy, sanctifies us and makes us acceptable to God. Through this knowledge we learn to love all God's commandments, for we see that he freely bestows himself upon us, with all that he has, to help us and guide us in keeping the Ten Commandments. The Father gives us all created things; Christ, all his works; and the Holy Spirit, all his gifts.

This is enough for the present concerning faith in order to lay a foundation for plain people without overburdening them. After they understand the substance of this they can of themselves learn more by drawing from the Scriptures, and thus continually increase and grow richer in knowledge, for as long as we live we have enough to study and to preach on the subject of faith.

Readings in Luther and the Bible on God, my Sanctifier.

I. I believe in the Holy Spirit, my God and Sanctifier, with the same faith as I believe in God my Creator and God my Redeemer. Postil Sermons for the Pentecost Season. Vol. 12, 272-340. Table Talk on the Holy Spirit, chapter 8. John, chapters 14, 15 and 16. The Holy Spirit is God (Mt 28, 19; 1 Cor 3, 16; Acts 5, 3-4; Ps 33, 6; 139, 10; 1 Cor 2, 10). "Holy" (Is 6, 3; 1 Pet 1, 15; 1 Cor 6, 11). "Spirit" (Jn 4, 24; 3, 8; Mt 3,16).

A. The Holy Spirit Applies Christ's Redemption to Me. Notice Luther emphasizes "I" and "me" as the Creed does in "I believe." "I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to him," is the connecting link between the second and third articles of our faith. We are morally unable to apply the redemption even after it is provided. We can no more sanctify ourselves than we could have created and redeemed ourselves. 2 Cor 3, 5; 1 Cor 2, 14; Jn 15, 5. Vol. 10, 225, Reason and Natural Light. Free Will: Genesis 6, §140-150; Table Talk on Free Will, chapter 10. 1 Cor 6, 11; Eph 2, 1; Rom 8, 7; Jn 6, 44; 1 Cor 12, 3; 2, 14.

(1) He has Called me by the Gospel. Vol. 14, 227-251; 169-195; Vol. 13, 33-57; 2 Thes 2, 14; 2 Tim 1, 9; Lk 14, 17; 1 Pet 2, 9; Table Talk on The Law and The Gospel, chapter 12. The Divine Call through Preaching the Gospel: Vol. 12, 395; Vol. 14, 26-59; 326-343.

(2) Enlightened Me by his Gifts. By the knowledge that I am a sinner and condemned, and that Christ has redeemed me (2 Cor 4, 6; Acts 11, 18; 1 Pet 2, 9; Jer 31, 18). Sermons on Repentance, 1517, 1518; The Spirit's Teaching Office, Vol. 12, 156; The Spirit's Convicting Office, Vol. 12, 110-156.

(3) Sanctified Me in the True Faith. True faith in Christ: Vol. 10, 17; Vol. 11, 353-374; Vol. 13, 202, 302; Vol. 14, 158, §1-4; 262, §1-34; Vol. on Peter's Epistles, 42. Examples of true faith: Vol. 11, 61-71; Vol. 11, 125, the blind man; Vol 11, 148, the Syrophenician woman; Vol. 13, 22, Lazarus; Vol. 14,

252-277, the nobleman. This is the will of God, even your sanctification (1 Thes 4, 3; Eph 2, 10; 2 Cor 7, 10; 1 Cor 6, 11; Acts 10, 43; Rom 3, 24-28; Gal 3, 26-27; Jn 17, 3; Jn 1, 12; Rom 8, 33-34; 1 Jn 3, 14; Eph 3, 5; Jn 3, 5; 1 Pet 1, 23).

(4) And Preserved Me in the True Faith. Who by the power of God are guarded through faith unto salvation (1 Pet 1, 5; 1 Pet 5, 10; Rom 8, 14; Phil 1, 6; 2 Thes 3, 3). See Seventh Petition of Lord's Prayer for references on the comforting office of the Holy Spirit; Table Talk on Justification, chapter 13. Unbelief: Vol. 11, 403, Thomas; Vol. 13, 16, the rich man; Vol. 11, 92, Christ stills the tempest.

B. The Holy Spirit Applies Christ's Redemption to the World. Even as he calls, gathers, enlightens and sanctifies the whole Christian Church on earth ("die ganze Christenheit auf Erden," the whole Kingdom of God on earth). In these words and those which follow, "All believers," Luther urges Christ's religion as the world-wide missionary religion. This is another of the many places in the Catechism where the subject of missions is required to be taught by the text. See Luther's writings on the missionary texts of the Bible. The missionary verses of his Church and House Postil Sermons on the Gospels for Ascension Day, Pentecost Sunday, Monday and Tuesday, Sunday after Ascension Day, and the Sundays after Easter. See Vol. 12 of the English Luther, Epiph. Sermon on Is 60, 1-6; missionary verses of the Christmas sermons; writings on Ps 2; Mt 28, 19-20; Mt 16, 15; Jn 10, 16.

In the home and foreign mission fields; among the heathen, Catholics, Mohammedans, the Diaspora and the Jews, the Holy Spirit calls, gathers, enlightens, sanctifies and preserves in the true faith, he alone, through the Word and Sacraments of his Church. Rom 1, 16; Mt 11, 28; 1 Tim 2, 4; Phil 1, 6; Lk 12, 32; Mt 16, 18; Jn 8, 31-32; Ps 46.

II. I believe in the Holy Christian Church. The "Church" consists of all throughout the whole world, whom the Holy Spirit thus calls, gathers, enlightens, sanctifies and preserves. Vol. 14, 226-251, the king's marriage; Vol. 11, 100, the tares; 2 Tim 2, 19; Lk 17, 20-21; Mt 16, 18; 1 Kings 19, 8-18, 7,000 in Israel; Eph 2, 19-22; Acts 2. "Holy," all the members are holy by faith in Christ and serve God with their holy works (Eph 5, 25-27; 1 Pet 2, 5-9). "Christian": The Holy Spirit does not speak of himself, but in his work glorifies Christ (Jn 16, 13-14; 1 Cor 3, 11; Eph 2, 19-22). Only one Church, because only one Holy Spirit and one Christ (Eph 4, 3-6; Jn 17, 20-23). This Church is invisible, universal and perpetual, hence each says, "I believe" in this Church (Mt 11, 28; Gal 3, 28).

III. I believe in the Communion of Saints. The fellowship of all true believers at home and abroad in the use and extension of the means of grace. "Saints:" Gather my saints together unto me (Ps 50, 5); "Unto me, who am less than the least of all saints, was this grace given," Paul in Eph 3, 8. "Communion": The communion of the Holy Spirit be with you all (2 Cor 13, 14; Mt 18, 20, where two or three are; 13, 5; Jn 8, 31-32; 1 Cor 9, 14; Mt 28, 19; 7, 15; 1 Jn 4, 1; Rom 16, 17; 2 Cor 6, 14-18). Be ye not unequally yoked with unbelievers. Genesis 7, §64-81; 12, §163-165; 21, §86-106; §184-193; First 22 Psalms, Ps 2, 6; Ps 8; 18, §1-211; Vol. on St. Peter, 52, 95-172. Table Talk on The Church, chapter 20.

IV. I believe in the Forgiveness of Sins. In which Christian Church the Holy Spirit daily and richly forgives me and all believers all our sins. God declares sinners righteous (Mk 2, 7; Vol. 14, 208; Vol. 13, 66, 339; Ps 130, 2-7; 103, 2-3; Eph 1, 7; Rom 3, 28; 2 Cor 5, 12; Rom 8, 33, 38; 2 Cor 5, 19; Gen 15, 6; Is 1, 18). Grace of God in Christ: Vol. 12, 350. Fruits of the Spirit: Vol. 11, 353; Vol. on St. Peter, 85, 125; Epistle Postil: 5 Sun. after Epiph; 1 Sun. in Advent; 2 Sun. after Epiph; 5 and 17 Sundays after Trinity. Table Talk, 14 chapter, on Good Works. Sermon on the Liberty of the Christian Man.

V. I believe in the Resurrection of the Body. And at the Last Day the Holy Spirit will raise up me and all the dead. Sermons for Easter Sunday, Monday and Tuesday. Table Talk on The Resurrection, chapter 49. Four Sermons on 1 Cor 15; First 22 Psalms, Ps 17, 15. Jn 5, 28-29; Dan 12, 2; Job 19, 25-27; Phil 3, 21. The Final Judgment: Vol. 14, 380; Vol. on Peter's Epistles, 363. Mt 25, 30; 10, 28; 25, 41; Is 66, 24; Lk 16, 23-24. Rich man and Lazarus. Only two places.

VI. I believe in the Life Everlasting. Amen. And the Holy Spirit will grant me and all believers in Christ everlasting life. Vol. 13, 137; Lk 23, 43; Rev 14; Jn 10, 27-28; 1 Jn 3, 2; Ps 16, 11; Jn 17, 24; Rom 8, 18; Mt 24, 13; Eph 1, 3-6; Rom 8, 28-30; Rev 21, 4; Mt 13, 43; Rev 5. "I believe" there is an everlasting life and God will grant it to me (1 Jn 3, 2; Rom 8, 37-39; 2 Pet 3, 13). See references on the Seventh Petition of the Lord's Prayer. This, then, is our Faith in the Father, the Son and the Holy Spirit, into whose triune name we have been baptized.

Topics for Study: (a) Personal application of this Article to myself. "Sanctified me." Pray for more faith in the Holy Spirit whom the Father and the Son sent into the world to begin and complete your sanctification.

(b) Christian Missions. See above, under I. B.

THIRD PART.

The Lord's Prayer.

168. We have heard what we are to do and believe; wherein the best and most blessed life consists. Now follows the third part—how we are to pray. Since no human being can keep the Ten Commandments perfectly, though he have made a beginning in believing, and since we must fight against the devil and all his powers, the world and our own flesh, nothing is so necessary as that we should constantly seek the ear of God, invoking him and praying him to give us faith and obedience to the Ten Commandments, to sustain and increase our faith and remove all that opposes and hinders us in this way. That we may know what and how to pray, our Lord Christ has himself taught us, giving us the very form and words, as we shall see.

169. But before we explain the Lord's Prayer, one petition after another, it is well and necessary to exhort and induce people to pray, as Christ (Lk 18, 1; Mt 7, 7) and the apostles (1 Thes 5, 17; 1 Pet 4, 7; James 1, 5) did. First, we must know that it is our duty to pray because God has commanded it. For we have heard in the second commandment: "Thou shalt not take the name of Jehovah thy God in vain." There we are required to praise that holy name and call upon it in time of need—or pray; for to call upon it is simply to pray. Therefore, we are as strictly and solemnly commanded to pray as we are to have no other God, to commit no murder and never to steal. Let no one think that it is all the same whether he prays or not, as do the uninstructed people in their delusion who say: Why should I pray? Who knows whether or not God will hear and regard my prayer? If I do not pray, another will. And thus

they fall into the habit of never praying; and because we condemn false and hypocritical prayer, they excuse themselves by saying we teach that no one need or ought to pray.

170. It is true that what has heretofore been offered as prayer—wailing and chanting in the churches, etc.—was really not prayer. Such external, ceremonial things, when properly observed, serve as an exercise for young children, pupils and simple minds; while they may be called singing or reading exercises, they are not real prayer. To pray as the second commandment teaches, is to call upon God in every need. This he requires of us and has not left it to our choice. We are under obligation to pray if we would be Christians, just as we are under obligation to be obedient to father and mother and to civil authorities. By invocation and prayer the name of God is honored and rightly used. This you must remember above all things, and thereby silence and repel such thoughts as would withhold or prevent you from praying. Just as it avails nothing for a son to say to his father: What is the use of being obedient? I will go and do as I please; it is all the same—when there stands the commandment, Thou shalt and must obey: so likewise it is not left to my own choice whether I pray or not; I am required and in duty bound to pray or incur God's wrath and displeasure.

This we must observe and remember above all things, and thereby silence and repel the thoughts which would deter or withold us from prayer by the plea that prayer is a matter of little consequence or confined as a duty to those who are holier and more pleasing to God than we. The human heart is by nature so perverse that it always flees from God, thinking that he is averse to our prayers because we are sinners and have merited only his wrath. In opposition to such thoughts, I say, we should give heed to this commandment, and turn to God in order to avoid aggravating his anger by such disobedience. By this commandment he makes plain that he will not thrust us aside nor cast us out because we are sinners, but that he would

rather draw us to himself and induce us to humble ourselves before him, to confess our misery and need, and pray for mercy and help. We read in the Scriptures of his anger against those who, when punished for their sins, did not return to him and by prayer soften his anger and seek his mercy.*

171. From the stress laid by God upon prayer in his commandment, we should conclude that for our life we should not despise prayer when the duty to prize it highly is so obvious. The command to pray is on the same level with the other commandments. A child should beware of disobedience to parents; it should always reflect: The work is one of obedience and what I do is done with the understanding that I move in the path of obedience and divine precept; on this I rest, of this I boast, therein I seek my pride, not because of my own worthiness, but because of the commandment. So, also, our prayer and that for which we pray we should consider as demanded by God and done in obedience to his command, and we should think: As a matter of my merit it is nothing, but it avails because God has commanded it. So whatever be his prayer, everyone should always come to God in obedience to this commandment.

172. We therefore entreat and urgently exhort everyone to earnestly heed these words and in no wise to despise prayer. Heretofore the teaching done in the devil's name was such that none regarded it; it was thought sufficient that the prayers were said, whether God heard them or not. That means to make light of prayer, and to mutter on the chance of being heard. Such a prayer is worthless. We allow ourselves to be led astray and deterred by thoughts like these: I am not holy enough, not worthy enough. If I were as godly and holy as St. Peter or St. Paul, I would pray. Away with such thoughts! The same commandment which bade St. Paul to pray applies to me; the second commandment is given just as much for my sake

*This § is from the Leipzig Edition.

as for his. He can boast no better or holier commandment than I. You should say, then: The prayer I offer is as precious, as holy and pleasing to God, as that of St. Paul and the holiest of saints. I freely admit that such a one is holier because of his person, but not because of his command. God does not value prayer on account of the person, but on account of his Word and the obedience shown. Upon the same commandment on which all saints base their prayers, I base mine; and besides, I pray for the same thing and for the same reason as they pray or have prayed.

173. The first and most necessary point, therefore, is that all our prayers be based upon obedience to God, regardless of our persons, whether we be sinners or saints, worthy or unworthy. And we must know that God will not have this commandment treated as a jest, but will be angry and punish us if we do not pray, just as he punishes all other disobedience; and also that he will not permit our prayers to be in vain or lost. For if he did not mean to hear us, he would not bid us, with solemn commandment, to pray.

174. Again, we should be the more impelled to pray because God has promised that our prayer shall certainly be fulfilled; as he says in Psalms 50, 15: "Call upon me in the day of trouble: I will deliver thee;" and as Christ says in Matthew 7, 7 and 8: "Ask and it shall be given you . . . . for every one that asketh receiveth." Such promises should arouse and kindle our hearts with a desire and love to pray; he testifies by his Word that our prayers are heartily pleasing to him and shall surely be heard and granted, so that we may not despise prayer, nor beat the air, and pray in uncertainty. You can hold up the promises and say: I come to thee, dear Father, and pray; not of my own accord nor in my own worthiness, but because of thy command and promise, which cannot mislead nor deceive me. Let him know who disbelieves these promises, then, that he provokes God to anger by grossly dishonoring him and charging him with falsehood.

175. And we should be the more persuaded and induced to pray because, in addition to the command and promise,

God comes to our aid and puts into our mouths the very words we are to use, that we may know how sincerely he is interested in our needs and may never doubt that such prayer is pleasing to him and shall surely be heard. So this prayer is superior to any that we may be disposed to frame for ourselves. For in them our consciences might ever be in doubt and say; I have prayed, but who knows if it pleases God, or if I have used the right form and measure? There is no more admirable prayer on earth, then, than the Lord's Prayer, because it bears the superior testimony that God loves to hear it. We should not surrender it for all the riches of the world.

176. And it is thus prescribed in a definite form in order that we may see and consider the need which should urge and impel us to pray without ceasing. For he that would pray must bring a petition, naming and asking for some special thing, otherwise it is no prayer. For this reason, we have justly condemned the prayers of monks and priests, who, with much effort, wail and mutter day and night; none think of asking for the least thing. If we were to assemble all the churches and priests, they would have to confess that they never prayed from their hearts for so much as a drop of wine. For of not one of them could it be said that his prayers ever were prompted by obedience to God, by faith in his promise, or a sense of need. They have only thought, at the best, of doing a good work, by which they mean to give God his due, unwilling to take anything from him, willing only to give.

177. But where there is true prayer there must be earnestness. We must feel our need—a distress which presses and compels us to cry out and entreat. Then prayer will come of itself, as it should come, and we shall not need to be taught how to prepare for it and how to create devotion. But the necessity which should impel us, both for ourselves and others, is sufficiently indicated in the Lord's Prayer. Therefore it should serve to remind us of our need and teach us to earnestly reflect upon that need, that we may not neglect to pray. We all have needs enough, but the

great trouble is, we do not realize them. Hence God desires us to lament and plead our wants, not because he does not know them, but that our hearts may be kindled to ask for more, and to ask more fervently, that we may spread our mantles to receive plenty.

178. Therefore, we should, from our youth up, accustom ourselves to pray daily for all our wants, and to pray whenever we are aware of difficulties, and also to pray for those among whom we live—pastors, authorities, neighbors, servants; and, as I said, we must always hold up before God his command and promise, knowing he will not have them disregarded. This I say because I would gladly see it again instilled into the people that they learn to pray aright, and not act so rudely and coldly, making themselves daily more unfit to pray, which very thing the devil desires to accomplish and works for it with all his might; for he well knows how his cause suffers and is injured when the people are given to fervent prayer.

179. We should know that all our protection and defense consists solely in prayer. For we are far too weak to resist the devil and all his power and his adherents, who oppose themselves to us and could easily trample us under foot. We must, therefore, remember to employ those weapons with which Christians should arm themselves to withstand the devil. For what, think you, could have heretofore accomplished so much—resisting and defeating the counsels and purposes of our enemies, restraining their murderous and rebellious designs, by which the devil meant to overthrow us and the Gospel—were it not that the prayers of a few godly people stood, like an impenetrable wall, between us and our foes? Otherwise, we should have witnessed a far different tragedy: the devil would have destroyed all Germany in her own blood. But now, let them mock and ridicule in their confident triumph if they will, we shall, by our prayers alone, if we be diligent and persevere, be a sufficient match for our foes and the devil. For when a godly Christian prays: Dear Father, thy will be done—

God answers from on high: Yes, dear child, so shall it be, in spite of the devil and of all the world.

180. Now these things are said by way of exhortation, that we may, above all things, learn to value prayer as a great and precious thing, and clearly distinguish between mere mumbling and prayer for something definite. In no wise do we denounce prayer, but we do denounce mere, unprofitable howling and muttering, as Christ himself rejected and forbade long senseless repetitions, Mt 23, 14. Now we will discuss the Lord's Prayer in the briefest and clearest manner. Here, in seven articles or petitions, are comprehended in connected order all the needs that continually beset us, each of which is so pressing as to become a life-long object of prayer.

Readings in Luther and the Bible on the Lord's Prayer.

Explanation of the Lord's Prayer for Common People, 1518. A Simple Way to Pray, 1535. A Brief Explanation of the Ten Commandments, the Creed and the Lord's Prayer, 1520. Table Talk on Prayer, chapter 15. Vol. 12, 166-179, Christ's Sermon on Prayer, Jn 16, 23-30. Vol. 13, 358, the publican. Vol. 11, 148, Syrophenician woman. Commentaries on Mt 6, 5-15; Lk 11, 1-4, and Jn 17. Sermon on Prayer and Processions in Rogation Week, 1519. Luther's Hymns. Collection of Luther's Short Prayers and Ejaculations on all Occasions, arranged in the order of the Catechism, see 10 Vol. of Walch's Edition. First 22 Psalms, Ps 19, 14. Genesis 17, §407-424; 19, §177-190; 20, §174-181; 25, §63-70; 30, §112-120; 32, §72-95; 44, §56-69; §80-83. The conclusion of the translation of Solomon's Prayer to God.

As the first part of the Catechism, the Law, leads to the second part, the Creed; so the second part leads to the third, Prayer, the life of faith. It is very important to remember these two connections and to be clear as to what precedes and follows Christian faith. When the Holy Spirit brought us to Christ through faith God became truly our Father and his children truly our brethren. The beginning, the middle and the end of "Communion of Saints"—of believers—is the communion of each one with God, or Prayer. Prayer is simply asking or thanking God from the heart for definite blessings. There is nothing forced or unnatural about Prayer. The first prayer of the disciples of Christ is, "Lord, teach us to pray," Lk 11, 1. "The Lord's Prayer," then, is the answer to this "Disciples' prayer," which in other languages is more properly called "Our Father," "Vater Unser," "Fadervor." Our Lord's Prayer proper is the 17th chapter of John. The Holy Spirit, our Sanctifier, as just explained in the third article of the Creed, teaches us to pray aright, and is therefore called the spirit of prayer, Zech 12, 10.

Readings in Luther and the Bible on the Cry of Faith.

"Our father who art in heaven." These words are not an introduction to, but a part of, the Lord's Prayer. They should be repeated before each of the seven petitions. The whole Christian religion, the whole Creed which we have just learned, is expressed in these words from the child's believing heart. The word "Father" plants us upon the Rock of Ages with a childlike faith. "Our" stretches its arms out to all and teaches us to love and serve our neighbor, like Christ did. The words "who art in heaven" lift our hearts up to heaven whence cometh our help, the Holy Spirit, our Sanctifier, and whence we expect our Saviour to change our vile body like unto his glorious body (Phil 3, 20-21). It is the child's cry or call of faith, of love and of hope to the triune God, to the Father, to the Son and to the Holy Spirit.

I. "Father." He is truly our Father. Father is the word of faith and assurance, which encourages us to pray without fear or doubt. The word is used here, not in the sense of the first article of the Creed to distinguish the Father from the other persons of the trinity, but in the sense of the whole Creed—of the triune God. He has created, redeemed and sanctified us as his children (Is 64, 16; Mt 23, 9; Eph 3, 14-15; 1 Jn 3, 1; Rom 8, 15; Jn 1, 12; Gal 3, 26).

II. "Our." "We" are truly his children. "Our" is the word of love taught by his only Son, sent from the Father. Father seems naturally to come first, as "Vater unser" in German, "Fadervor" in Scandinavian, "Pater noster" in Latin, and Father of (us) all, in Eph 4, 6. Christ humbled himself and first taught and proved the fatherhood of God in the trinitarian sense of the whole Creed, which is the only true conception of the fatherhood of God. Christ here by his words, as by his life and death, teaches the brotherhood of man. We have many brothers and sisters, and in the communion of saints each prays for all and all for each (Eph 6, 18; 4, 6; Acts 17, 26; Rom 5, 18; Mal 2, 10). The word "our" teaches us to love and trust our neighbor.

III. "Who art in heaven." "We may ask him with all cheerfulness and confidence as dear children ask of their dear father." These are words of hope, which teach us to look up to God. They are added not merely to remind us of the difference between God and our earthly father; but also to point us to God's majesty and power, which he has most gloriously revealed in heaven, his dwelling place (Ps 103, 19; 11, 4; 113, 5-6; 115, 3; 33, 13). He is our true Father, full of love, always inclined to answer our prayers; almighty and can answer; allwise and all-knowing, with his eyes everywhere he knows what is best for us; everywhere present and always equally near to all; an eternal Father, who never dies.

Prayer. The Holy Spirit, of whom we learned in the third article of the Creed, helpeth our infirmities and maketh intercession for us (Rom 8, 26). Luther says, "Wherever there is a Christian there is the Holy Spirit, who does nothing but pray continually." Is offered in the name of Jesus, our Mediator, of the second article (Jn 16, 23); according to his will and command (1 Jn 5, 14); in faith in him and in his spirit (Eph 3, 12; Jn 9, 3; 16, 26-27; 1 Jn 2, 1-2; Jas 1, 6; 4, 3; Mt 21, 22;

Rom 10, 14; Ps 66, 18; Prov 28, 9). Offered to the Father of the first article. "Ye received the spirit of adoption, whereby we cry, Abba, Father" (Rom 8, 15).

What is Prayer? "The pouring out of the heart before God" (Ps 62, 8). There are two kinds of prayer. (1) Prayers of petition with confession. See the Psalms of petition (25, 31, 54, 56, 71, 85, 90). The Seven Penitential Psalms (6, 32, 38, 51, 102, 130, 143). (2) Prayers of praise with thanksgiving. Psalms of praise (34, 65, 67, 103, 104, 111, 117). Inducements to pray: God's express commands (Ps 27, 8; Is 55, 6) and promises (Ps 50, 15; Jer 29, 12-14; Mt 7, 7-11; Ps 145, 18; 65, 3; Mk 11, 14); our and our neighbor's needs (Ps 77, 4; Ex 2, 23-25; 2 Cor 12, 7-9); our love to God (Ps 63, 6; Lk 1, 46 ff.; 1, 68 ff.). How to pray: Devoutly (Mt 15, 8; Jn 4, 24; Mt 6, 7); thankfully (Phil 4, 6); perseveringly (Col 4, 2; Jas 5, 16; Mt 7, 7; Rom 12, 12; Ps 42, 2); humbly (Gen 18, 27; 32, 10; Dan 9, 18); submissively (Mt 26, 39). For whom? For ourselves and for all men, but not for the dead (1 Tim 2, 1; Jas 5, 16; Mt 5, 44); for our enemies (Heb 9, 27; Lk 19, 20). For what? The seven petitions of the Lord's Prayer. Where? Everywhere (1 Tim 2, 8; Ps 145, 18; Jer 23, 23); in our closets (Mt 6, 6); at family worship and at meals (Mt 14, 19; 18, 19-20; Dan 6, 11-12); in public with the congregation on Sundays and Festival days (Ps 26, 12; 22, 26; 84, 2-3; 27, 4; Lk 19, 46). When? Without ceasing (1 Thes 5, 17; Lk 18, 1; Ps 88, 2; 145, 2); when beginning our daily duties; when in danger and temptation; when our prayers are answered; when in trouble (Ps 50, 15); when prosperous.

The Lord's Prayer, "the short Gospel," "the extract of all the Psalms," is the best, the perfect prayer—doctrinal and practical. It is a form (Lk 11, 2) and a model (Mt 6, 9) in order, contents and spirit. Short and to the point, like Luther's many free prayers. It begins in heaven, comes down to earth, our daily bread, and then returns with us to heaven. Of its seven petitions, the first three relate to God's glory and man's salvation, the last four relate immediately to our own welfare. Only one, and that the middle petition, asks for temporal blessings, all the others for spiritual blessings. This proportion should be remembered. The first four ask for the granting of the good we need, the last three for the removal of the evil we fear. The first three petitions agree with the first table and the last four with the second table of the law. The fifth petition refers to our past evil, the sixth to our present and the seventh to our future evil.

THE FIRST PETITION.

"Hallowed be thy name."

181. These words are a little obscure and not good German. In our mother-tongue, we would say: Heavenly Father, help that only thy name may be holy. Now, what do we mean by praying that God's name may be hallowed? Is it not always holy? The answer is: Yes, in itself it is al-

ways holy, but not in our use of it. God's name has been given us upon our becoming Christians through baptism, and we are called children of God and enjoy the sacraments, by which he so unites us with himself that all that is God's may serve for our use. So we are under the great necessity of duly honoring his name and keeping it holy and most sacred, regarding it as our highest treasure and our sanctuary; and of praying, as godly children, that his name, which is hallowed in heaven, may likewise be kept holy on earth by us and all the world.

182. Now, how is this name hallowed among us? The plainest answer is, by our teaching and life when they are godly and Christian. Since in this prayer we call God our Father, it is our duty always to conduct ourselves as godly children, that we may not disgrace but honor and praise him. Now, the name of God may be profaned with words or deeds; for all that we do upon earth must be comprehended in word or deed, in speech or action. In the first place, it is profaned in preaching, teaching and speaking in God's name that which is false and misleading, thus adorning a falsehood to make it pass for truth. In this way, the name of God is profaned and dishonored in the vilest manner. Again, the holy name is profaned when it is used as a cover for swearing, cursing, conjuring, etc.

183. Further, it is profaned by openly wicked lives and deeds, when those who are called Christians and people of God are adulterers, drunkards, swollen misers, given to jealousy and slandering. Here, again, God's name is dishonored and profaned on our account. Just the same as it is a shame and disgrace to an earthly father to have a wicked, corrupt child, disobedient in word and act, on whose account he must suffer scorn and reproach; so God is dishonored if we who are called by his name and enjoy his manifold blessings do not teach, do not speak and live, as the godly children of a heavenly Father, but so that he must hear it said of us: They are children of the devil rather than of God.

184. Thus you see that in this petition we pray for just

that which God requires in the second commandment: That his name be not taken in vain, as is done by swearing, cursing, lying, deceiving, etc., but that it be used to the honor and praise of God. He who uses God's name for any wrong purpose profanes and desecrates the holy name; as formerly it was called desecrating a church when a murder or other crime was committed therein, or when a sacrament or a shrine was profaned, thus rendering unholy by profane use that which was holy in itself. This petition, then, is easy and clear as soon as we understand the language, that to hallow means, in our way of speaking, the same as to praise and honor with word and deed.

185. Now, note the great need of such a prayer. Since we see that the world is filled with sects and false teachers, and they all use the holy name as a cover and pretense for their devilish doctrines, we ought constantly to cry unto God against all who preach and believe falsely and against those who persecute and oppose our Gospel and pure doctrine and would suppress us, as the bishops, tyrants, fanatics, and others do. Likewise, we need to pray for ourselves, who, while we have God's Word, are ungrateful for it and do not live according to it as we should. When you pray this petition from your heart, you may be certain that it is pleasing to God; for nothing is more acceptable to him than that his honor and praise be exalted above all else and that his Word be taught in its purity and be valued and cherished.

Readings in Luther and the Bible on the First Petition.

1. God's Name is Hallowed when the Word of God is taught in its truth and purity and we as the children of God lead holy lives in accordance with it. The Office of God's Word. (1) The Christian Congregation has the Right to Judge the Doctrine and to call their Pastor, 1528. Ex 3, §4-15. 3 Sermon on 1 Jn 5, 4-5. Gospel sermon on St. Andrew's Day. 2 Sermon on the Call of Paul to the Apostleship. (2) How to Elect and Install Church Officers, Addressed to the Council and Congregation at Prague, 1523. (3) Form of Ordination. Gen 23, §67-71; 31, §51-57; 47, §84-89. (4) How Preachers should Live, 1519. Vol. 12, 32, §1-9; 382. First 22 Psalms, Ps 8, §16-56; Ps 19, the office of the Gospel and its servants. Epistle Postil, 3 Sun. in Advent and Sun. before Lent. (5) Instructions for the Official Visitation among the Congregations in Saxony, 1528 and 1538. (6) The Christian Life. Sermon 11 Sun. after

Trin., 1524. Vol. 11, 364. Vol. 14, 60. Epistle Postil: 4 Sun. in Advent; 1 Sun. in Lent; Easter; Sun. after Ascension Day; 6, 7, 8, 19 and 20 Sundays after Trinity. Vol. on Peter's Epistles, 69-83. Tit 2, 13; 1 Tim 1, 5-7; Jn 17, 6; 17, 17; Mt 5, 16; Ps 119, 37; 86, 11. See Second Commandment.

II. God's Name is Profaned when we teach and live otherwise than the Word of God teaches. Admonition to the Christians at Erfurt against false doctrine, 1527; and to the Christians at Antwerp against fanatics, 1525. Vol. 13, 234-290, False Prophets. Vol. on Peter's Epistles, 331, 369. First 22 Psalms, Ps 5, verses 1-12; 10, §53-62; 11, §1-57; 12, §1-71. Epistle and House Postil, Sermons for 8 Sun. after Trin. Deut 18, §35-52. The Psalms of Ascents, 120-134, against false teachers. 1 Jn 4. Writings and sermons against the fanatical spirits and hedge preachers (Rottengeister and Winkelprediger). Ezek 22, 26; Rom 2, 23-24; Ps 50, 16-17; Gal 5, 12.

Pray for the renewing of the mind of Christ in yourself.

THE SECOND PETITION.

"Thy kingdom come."

186. As in the first petition we prayed, regarding the honor and name of God, that he would restrain the world from adorning its falsehoods and wickedness therewith, but would help us to revere his name and keep it holy in our doctrine and in our lives, to the praise and glory of that name; so here we pray that his kingdom may come. Just as, though God's name is in itself holy, we pray that it be hallowed among us; so, though his kingdom comes of its own power, without our prayer, we pray that it may come to us—that is, that it may prevail in and among us, so that we may be a part of those among whom his name is hallowed and his kingdom prospers.

187. Now, what is the kingdom of God? The answer is: Simply what we learned in the Creed—that God sent his Son, Jesus Christ our Lord, into the world to redeem and deliver us from the devil's power and to bring us to himself and reign over us a king of righteousness, of life and salvation, defending us from sin, death and an evil conscience. And, further, that God gave us his Holy Spirit to teach us, through his holy Word, and by his power to enlighten and strengthen us in faith. We pray here, then, that all this may be realized by us, and that we may so honor his name through his holy Word and our Christian life that we who have accepted it may abide and daily grow

therein; that it may be accepted and followed among others and advance in power throughout the world; and that thus, led by the Holy Spirit, many may enter the kingdom of grace and become partakers of the blessings of redemption, and thus we may all remain together forever in this one kingdom which has now made its appearance among us.

188. The kingdom of God comes to us in two different ways: first, in time, through the Word and faith; secondly, it shall be revealed in eternity. We pray that it may come to those who are not yet therein, and also that in us who have received the same it may daily increase and remain ours in the life eternal. All this is simply saying: Dear Father, we pray give us first thy Word, that the Gospel be sincerely preached throughout the world; and we pray, that it be accepted in faith, to work and live in us; so that through the Word and the power of the Holy Spirit, thy kingdom may prevail among us to the defeat of the devil's kingdom; so he shall have no claim and power over us and at last shall be utterly overthrown and sin and death and hell be destroyed, that we may live forever in perfect righteousness and blessedness.

189. You see that we do not here pray for a mere crust of bread, or for a temporal, perishable blessing; we pray for an eternal, priceless treasure and all that God himself can give. It would be far too great for any human heart to presume to ask, if God had not himself commanded us to pray for it. Because he is God, he claims the honor of giving far more richly and abundantly than any can comprehend—like an eternal and unfailing fountain, which, the more it pours forth and overflows, the more it has to give. He desires of us nothing more ardently than that we ask many and great things of him, and he is displeased if we do not confidently ask and entreat.

190. If the richest and most powerful emperor were to bid a poor beggar ask for whatever he might desire, prepared to bestow great and princely gifts, and the poor, foolish fellow were to ask only for a cup of broth, he would justly be considered a rogue and a villain thus to despise

and mock the royal invitation; he would not be worthy to appear in the presence of the imperial majesty. Likewise, it is a dishonor and disgrace to God if we, to whom he offers under pledge unspeakable blessings, despise them or do not have confidence that we shall receive them, and scarce venture to ask for a morsel of bread. The fault lies wholly in that shameful unbelief which does not look to God even for bodily nourishment; much less does it confidently expect eternal blessings from God. Therefore, we must strengthen ourselves against unbelief and let the kingdom of God be the first thing for which we pray. Then we shall truly have all other things in abundance; as Christ teaches: "But seek ye first his kingdom and his righteousness; and all these things shall be added unto you," Mt 6, 33. For how could God allow us to suffer want in temporal things when he promises eternal and imperishable blessings?

Readings in Luther and the Bible on the Second Petition.

I. God's Kingdom in General. First 22 Psalms, Ps 8, §1-99. Ps 147, §59 ff. Vol. 15, Sermon on the Ten Virgins, Mt 25, 1-13. Epistle Postil, Sermon on the Kingdom of God. See Third Article of the Creed.

II. The Righteousness of Faith that avails before God. Vol. 12, 446; Vol. 14, 215, §10-32. Epistle Postil, 13 Sun. after Trinity.

III. The Righteousness of the Law and of Faith. Epistle Postil, 23 Sun. after Trin.; House Postil, 6 Sun. after Trin.

IV. Peace and Joy in the Holy Spirit. Sermon on Day of Antonius. Short Sermon for Jubilate Sunday. House Postil, Day of St. Matthias.

V. The Fruits of Faith, Vol. 12, 17. Vol. 15, Mary's Visit to Elizabeth, 2 Sermon. Epistle Postil: 1 Sun. after Epiph.; Sunday in Advent; 2 Sunday after Epiph.

VI. The New Birth from God or the Second Birth. Vol. 15, Sermon on Jn 3, 1-15; Epistle Postil, Sunday after Easter. House Postil, 1 and 2 Sermons for Trinity Sunday, on the New Birth.

VII. The Sonship and Heirship of God. Epistle Postil, 8 Sun. after Trin., §17 ff.

VIII. The Renewing of the Mind into the Likeness of God and of Christ. Epistle Postil, 1 Sun. after Epiph. The Presentation of Christ, Sermon on Lk 2, 22-32.

IX. The Union with God. Epistle Postil, Sermon on the Resurrection of Lazarus. Epistle and House Postil, Day of St. Philip and St. James, Eph 2, 19-22; Jn 14, 1-14.

God's Kingdom comes also to us. (a) When by God's grace we believe his holy Word (Jn 18, 36-37; Mk 9, 24; Col 1, 12-14; Ps 119, 38; Jn 5, 24; 8, 31-36; 14, 23; Mt 24, 13).

(b) When by God's grace we live godly, here in time in

his kingdom of grace, and in heaven forever in his kingdom of glory (2 Tim 4, 18; Ps 99, 4; Rom 14, 17-18; Lk 12, 32; Rom 2, 23-24). See second article of the Creed, Our King.

Christian Missions. Living godly implies that we pray, work and give for Christian Missions (Lk 22, 32; Jas 5, 19-20; Mt 9, 37-38; 28, 19; 22, 14; Is 60, 1-6; Is 29, 13; 2 Cor 4, 3-4; Tit 1, 15-16; 2 Tim 3, 1-9). See under B, in the references of the third article of the Creed.

Pray for God's grace to lead a holy life.

THE THIRD PETITION.

"Thy will be done, as in heaven, so on earth."

191. Thus far we have prayed that God's name be hallowed by us and his kingdom flourish among us. These two points include all that pertains to God's honor and the appropriation of God with all his treasures, which is our salvation. But right here there is great need that we hold firmly to these treasures and never suffer ourselves to be torn from them. For as in a good government there must be not only magistrates and rulers, but also defenders, protectors and guardians, so here, when we have prayed for the most important things—for the Gospel, for faith and the Holy Spirit, for divine guidance and deliverance from the devil's power—we must pray that God's will be done. If we are to remain in possession of these treasures, we must suffer an astonishing amount of attacks and blows on their account from all who venture to hinder and thwart the fulfilment of the first two petitions.

192. For no one is aware how the devil opposes and tries to thwart their fulfilment; it is he who cannot suffer any person to teach or believe the truth, and it causes him indescribable pain when his lies and abominations, honored under the beautiful cloak of God's name, are disclosed and exposed in all their disgrace, and he himself is expelled from our hearts and a breach is made in his kingdom. Therefore, like an angry fool, he chafes and rages with all his might and power, and marshals all his subjects, calling to his help the world and our flesh as his allies. For our flesh in itself is corrupt and inclined to evil, even after we accept and believe God's Word. The world, too, is perverse and wicked. See him incite our passions, see him blow into

the flames and fan them! and all this to hinder us, to drive us back and once more to subject us to his power. That is his only purpose, his desire and thought, for which he strives without rest day and night; employing all the arts, all the malicious devices, ways and means he can invent to accomplish it.

193. Therefore, we who would be Christians must not fail to calculate upon having the devil with all his angels, as well as the world, for our enemies, who will prepare all kinds of sorrow and misfortune for us. For wherever God's Word is preached, is accepted or believed, and bears fruit, there the dear, holy cross of persecution will not be wanting. Let no one think that he will live in peace; rather that he must risk all he has upon earth—possessions, honor, home and estate, wife and child, body and life. Now, this causes sorrow to our flesh and the old Adam; for it means that we must continue steadfast and suffer with patience whatever may befall us, and that we must surrender what is taken from us. Hence, it is necessary in this, as in every other case, that we pray without ceasing: Thy will be done, dear Father, and not the will of the devil or of our enemies, nor of those who would persecute and destroy thy Word, or prevent thy kingdom from coming; and grant that all we have to suffer because of it may be borne with patience and be overcome, thus saving our poor flesh from yielding or falling through weakness or indolence.

194. Observe that in these three petitions interests which concern God have been the object of our sincere prayer; still, in our own behalf have we prayed. We have pleaded what intimately concerns us when we have asked for that to take place also in us which in any event will take place without us. For, as God's name must be hallowed and his kingdom must come without our prayers, so his will must be done and prevail although Satan and all his host arise and storm and rage against it in the attempt to utterly exterminate the Gospel. But for our own sakes, we must pray that his will be done also among us without hindrance, in spite of their raging, with the result that they accomplish

nothing and we remain steadfast in the face of all violence and persecution, submitting to the will of God.

195. Such a prayer should be our protection and defense and our help in repelling and overcoming all that the devil, the pope, bishops, tyrants and heretics can do against the Gospel. Let every one of them rage and try himself, let him plan and scheme how to weaken and exterminate us to the advancement and establishment of their will and counsel. One or two Christians opposing them with this single petition shall be our bulwark against which they shall hurl themselves to destruction. It is our solace and our boast that the will and design of the devil and of all our enemies must and shall fail and come to naught, however proud and secure and powerful they think themselves. For, unless their will is broken and baffled, God's kingdom on earth cannot abide nor his name be hallowed.

Readings in Luther and the Bible on the Third Petition.

I. God's Good and Gracious Will. Vol. 12, 340, Jn 3, 16. Genesis Vol. 1, 127; Gen 9. 12-17, Noah; Gen 12, 1-4; 22, 1-3, Abraham; Gen 32, 1-2, Jacob. Vol. on Peter's Epistles, 47. Rom 12, 2; 1 Thes 4, 3; Mk 14, 36; Ps 143, 10; 40, 8; 33, 10-11; Jn 6, 40; Ezek 33, 11; 1 Tim 2, 4; 2 Pet 3, 9; Jn 6, 40; Mt 7, 21; 26, 39.

II. It defeats and hinders every evil council and purpose, which would not let us hallow God's name, nor let his kingdom come, such as the will of the devil, the world and our own flesh. Vol. on Peter's Epistles, 195, 303. Vol. 11, 113, the Sower. 1 Jn 5, 19; 5, 4; 1 Jn 2, 15-17. Genesis, Vol. 1, 395-404; Jn 7, 17. Self Will, Epistle Sermon for St. Stephen's Day.

III. It strengthens and keeps us steadfast in his Word and in faith unto our end (2 Thes 3, 3; Is 41, 10; 1 Pet 5, 6; Heb 10, 35-36; Phil 1, 6; 2, 13; Lk 9, 23; Col 3, 17).

IV. As in heaven, so on earth. The holy angels do the will of God perfectly and cheerfully and are examples to us (Ps 103, 21).

Pray that you may not be a slave and servant of sin.

THE FOURTH PETITION.

"Give us this day our daily bread."

196. The subject brought to our attention here seems paltry. It is the bread basket—the necessities of our body and of our life on earth. Brief are the words of our prayer but far-reaching is their import. For when you mention and pray for "daily bread" you pray for everything necessary to the possession and enjoyment of your daily bread;

and also you appeal against everything that hinders your obtaining and enjoying it. Therefore, you must indeed arouse and expand your thoughts here, and consider not only the oven and the flour barrel, but also the broad fields and the whole country, which bear and give to us our daily bread and all manner of food. For if God did not cause it to grow, and bless and preserve it in the field, we should never take any bread out of the oven or set any on the table.

197. In brief, this petition includes all that belongs to our temporal life, since only for its sake we need daily bread. Now, our life requires not only food, clothing and other necessaries, but also concord and peace in our daily business and our dealings and intercourse of every description with the people among whom we live and move, in short, a sound regulation of all domestic and civil or political affairs. For where these two relations are not maintained under the right conditions, the necessaries of life must fail and life itself cannot be supported. And it is, indeed, most necessary to pray for our civil authorities and government, for chiefly through them God provides for our daily bread and every comfort of life. Although we receive from God all good things in abundance, yet we are unable to retain any of them or to enjoy them in safety and happiness unless he gives us a stable and peaceful government. For where dissension, strife and war prevail, there our daily bread is wholly lacking or constantly reduced.

198. For this reason it would be proper to paint on the coat-of-arms of every pious prince the emblem of a loaf of bread, instead of a lion or a wreath of rue, or to stamp it on the national coins, to remind princes and their subjects that we enjoy protection and peace through their office and without them we could not have the steady blessing of daily bread. Wherefore they are also worthy of all honor, and we should render them the duties we owe, and do all that we can for them, as to those through whom we enjoy in peace and quiet all that we have, inasmuch as otherwise we could not own a penny. Another reason that we should pray for

them is that God may bestow upon us, through them, further blessings and treasures.

199. Let us in the briefest manner show and outline how this petition runs through all interests upon earth. Out of it one might make a long prayer, enumerating with many words all the various things it includes. For instance, to pray God to give us food and drink, clothing, house and home and a sound body; to cause the grain and fruits of the field to grow and flourish; to help us to manage our home affairs properly, and to give and preserve to us godly wives and pious children and servants; to cause our labor, our trade or whatever we do, to prosper and succeed; to give us faithful neighbors and good friends, and the like. Again, to ask God to endow emperors, kings, and all authorities, especially our own princes, counselors, magistrates and officers, with wisdom, strength and ability to govern us well and to triumph over the Turks and all our enemies; to give to their subjects and the people at large obedience, peace and unity among themselves. Also to guard us from everything that may injure our bodies or our means of subsistence; from tempests, hail, fire and flood; from poison, pestilence and plague; from war and bloodshed, famine, savage beasts, wicked people, and other things. It is well to impress upon the people in general that these and like things must be given by God, and must be subjects of prayer with us.

200. But this petition is especially directed against our supreme foe, the devil. For his only thought and desire is to take from us or injure all that we have received from God; and he is not satisfied to injure and overthrow spiritual order, so that he may lead souls astray and bring them under his power, but he also hinders and defeats the establishment of any kind of government or honorable and peaceful relations upon earth. Hence he causes endless contentions, murders, rebellions and wars; also, tempests and hail to destroy the crops and the cattle; he poisons the air, and does like deeds. In short, it is painful to him that anyone receives a piece of bread from God and enjoys it in peace,

and if it were in his power, and God, through our prayers, did not restrain him, we should verily not have a stalk in the field nor a penny in the house, yea, not even our life for an hour; especially those who keep God's Word and endeavor to be Christians.

201. Notice, God wishes thus to show us how he sympathizes with us in all our need, and how he faithfully provides for our daily existence. Although he gives and provides so bountifully, even for the godless and rogues, yet it is his pleasure that we pray for these blessings and thus learn to acknowledge that we receive them from his hand and therein experience his fatherly goodness toward us. For where he withdraws his hand nothing can attain to prosperity and permanence, as we daily observe and experience to our satisfaction. What a plague base money alone has become in the world, an evil aggravated by those who, in the ordinary sphere of commerce, barter and labor, grieve the poor with their oppression and exactions, thus depriving them of their daily bread. Against this we have no redress; but, as for themselves, let them beware lest they lose the prayer we have in common, and let them take care that this part of the Lord's Prayer be not made their foe.

Readings in Luther and the Bible on the Fourth Petiton.

I. Our Daily Bread. All that belongs to the wants and support of the body, such as meat, drink, etc. God's care for us. Vol. 14, 102, the birds and lilies. Vol. 13, 131-167, Peter's draught of fishes, or faith and temporal blessings. Vol. 13, 202-233, 4,000 fed. Vol. 13, 291, meaning of mammon. Vol. on Peter's Epistles, 300, Cast our care on God. Genesis Vol. 1, 322, "sweat of thy face." 2 Thes 3, 11-12. Gen. 31, §17-22. Deut 7, §4-22. Psalms of Ascent, especially the 127. Ps 23; 121, 1-2; 104, 13-14.

II. This Day. We should be content with little each day and not be anxious about the future (1 Tim 6, 6-8; Prov 30, 7-9; Mt 6, 34).

III. "Give" us. We feel it must be given. Before God we are mere beggars (1 Cor 4, 7; Ps 145, 15-16; 127, 1-2).

IV. God gives daily bread indeed without our prayer even to all the wicked (Mt 5, 45; Ps 17, 14; 73, 12; Lk 16, 25; Jer 5, 23-24).

V. But we pray that he would lead us to acknowledge and receive our daily bread with thanksgiving. The right use of temporal blessings. The explanation of Ps 112; 2 Cor 3, 5; Ps 50, 23; Lk 17, 17-18; Ps 128, 1-2; 1 Tim 4, 3-5; Ps 132, 15; 37, 25; 33, 18-19.

VI. Give "us." Thus we are reminded that we are praying for all others in need (Ps 145, 15-16).
VII. Christ gave thanks for daily bread (Jn 6, 11; Mt 14, 19).

THE FIFTH PETITION.

"And forgive us our debts, as we also have forgiven our debtors."

202. This petition refers to the poverty and wretchedness of our lives. Although we have God's Word and believe and do God's will and submit to it, and though we are nourished by God's gifts and blessings, our lives are not free from sin. We daily stumble and transgress, because we live in a world of people who sorely vex us and give occasion for impatience, anger, revenge and the like. Besides, the devil is after us; he attacks on all sides, and fights as we have heard against all the foregoing petitions and so it is not possible always to stand firm in such a constant conflict. Hence, here again there is great need to pray and cry: Dear Father, forgive us our debts. Not that he does not forgive sins without our prayers, and before we pray, for he gave us the Gospel, in which there is nothing but forgiveness, before we prayed for it or ever thought of it. But the point here is for us to recognize and accept this forgiveness. For the flesh in which we daily live is so constituted that it neither trusts nor believes in God, and is ever stirred by evil lusts and wicked desires, causing us to sin daily in word and deed by omission and commission. Thus our consciences become restless, fear God's wrath and displeasure, and lose the comfort and confidence the Gospel inspires; therefore, it is necessary for us to reassure our consciences by constantly turning to this petition for comfort.

203. The effect of this should be to break our pride and keep us humble. When one boasts his piety and despises others, God will bring him to his own, if he will examine himself and set this petition before his eyes. He will come to the conclusion that he is no better than others, that there is no strutting before God; and thus he will rejoice in the opening of the way to forgiveness. Let no one think that

he ever will be above the need of forgiveness in this life. In short, unless God unceasingly forgives, we are lost.

204. Hence this petition is really an appeal to God not to regard and punish our sins, as we daily deserve, but to deal graciously with us and forgive as he has promised, and thus grant us cheerful and bold consciences to stand before him and pray. For where the heart is not right with God and does not obtain such confidence, it will never venture to pray. But such confidence and a joyful heart can never be ours until we have assurance that our sins are forgiven.

205. It is a necessary and yet a very comforting clause that is added: "As we also forgive our debtors." God has promised us assurance of complete forgiveness and remission of sins; yet only so far as we forgive our neighbor. Inasmuch as we daily sin greatly against God, and he forgives all through grace, we must constantly forgive our neighbor who does us harm, violence and injustice and bears us malice, etc. If you do not forgive, think not that God will forgive you, but if you forgive, you have in that forgiveness the comfort and assurance that you are pardoned in heaven. Not because you forgave others; for God forgives freely and gratuitously, out of pure grace, because he promised it, as the Gospel teaches; but that you may be strengthened and assured by such earnest of forgiveness in addition to the promise agreeing with this prayer: "Forgive and ye shall be forgiven," Lk 6, 37. Hence Christ repeats the promise after the Lord's Prayer and says, "For if ye forgive men their trespasses, your heavenly Father will also forgive you," etc., Mt 6, 14.

206. This token, therefore, is attached to the petition to remind us when we pray, of the promise and to make us plead: Dear Father, I come and pray thee to forgive me; not because I can make satisfaction or merit anything by my works, but because thou hast promised and set thy seal to the promise, making it as certain as an absolution spoken by thyself. For everything that Baptism and the Lord's Supper can effect—which are appointed as outward tokens—this sign can also effect in strengthening our consciences and

making us happy. And another reason it has been appointed is that it is something which we may make use of and have with us at all times.

Readings in Luther and the Bible on the Fifth Petition.

I. And forgive us "our debts." The word "and" indicates original sin is not meant, but the daily sins connected with the preceding four petitions, profaning God's name, hindering the coming of his kingdom, placing our sinful will against God's holy will, and our ingratitude for daily bread. Hence we pray that our Father in heaven would not look upon our sins, nor, on account of them, deny our prayer; for (1) we are not worthy of anything we ask (2) neither have we deserved it; (3) we sin much every day and amass a great debt to God we can never repay, (4) hence we deserve that God should deny our prayer and send us nothing but punishment. Church and House Postils for the 4 and 6 Sundays after Trinity. Genesis 8, §56-66; 37, §213-224; 42, §165-177; 229-242; 43, §135-142; 50, §25-36. Table Talk on Sin, Chapter 9. Lk 17, 10; Ps 19, 12; 130, 3; 1 Jn 1, 8; 2 Chron 12, 12; Gen 4, 13; 18, 23-33; Ex 32, 11-13; Judges 10, 10-17; Mt 18, 23-27; Ps 40, 12; Acts 16, 30-31; Ezek 18, 20.

II. Forgive us. Grant us through grace all that we ask of thee. See third article of the Creed on forgiveness of sins. The need of daily repentance and spiritual cleansing. Sorrow for sin. Vol. 13, 339, §5-16; 358, §23-46, the Publican. Ps 51, 19; Jer 3, 12-13; Is 38, 15; Mt 3, 18; Mk 1, 14-15; Acts 2, 38; Rom 12, 2; 2 Cor 7, 10; Is 66, 2; Joel 2, 12-13; Acts 16, 30-31; Mt 21, 32; Acts 20, 21. See 2 article of the Creed on faith. Sermon on the Festival of Mary's Purification. Dan 9, 18.

III. Christian brotherly forgiveness of our neighbor. And we on our part will heartily forgive and readily do good to those who sin against us. Writings on this petition. Vol. 13, 58. Gospel and House Postils, 22 Sun. after Trin. Epistle Postil, 2 Sun. in Advent. First 22 Psalms, Ps 19, 12; Col 3, 13; Mt 5, 43-45; 5, 23-24; 6, 14-15; 18, 21-22; Gen 13, 8-9; 14, 14-16; 32, 10; 33, 1-4; Judges 15, 5-7; Mt 26, 51; Lk 23, 34; Acts 7, 59; 2 Tim 4, 16. Num 12, 13; 1 Sam 24; 26; 2 Sam 19, 22-23; Lk 17, 10; Mk 11, 25; Rom 12, 19-21.—See References on Gentleness and Patience of the Fifth Commandment.

Pray for the forgiveness of your sins.

THE SIXTH PETITION.

"And lead us not into temptation."

207. We have now heard enough of the trouble and effort required to receive and keep all for which we pray, and of the infirmities and struggles that accompany such effort. Moreover, although we have obtained forgiveness and a good conscience, and are wholly absolved, yet such is life that one stands today and falls tomorrow. Therefore, although we be godly and have a good conscience toward

God, yet we must ever pray that he suffer us not to relapse, and to yield to trials and temptations. Temptation, or as our Saxons of old called it, Bekörung (allurement), is of three kinds: of the flesh, of the world, and of the devil. We dwell in the flesh, and the old Adam is always astir in us. He exerts himself and daily incites us to unchastity, indolence, gluttony and drunkenness, to avarice and deceit, to acts of fraud and deception against our neighbor; in fact, to all kinds of evil lusts inborn in us and aroused by the companionship and example of others, and by what we hear and see, things which injure and inflame an innocent heart.

208. Then comes the world with word and deed to offend and drive us to anger and impatience. In short, there is in it nothing but hate and jealousy, enmity, violence and injustice, unfaithfulness, vengeance, cursing, railing, slander, pride and arrogance, with fondness for luxury, honor, fame and power; where no one wishes to be least, but every one desires to sit at the head and to be seen before all men. And in addition to these comes the devil, who worries and harasses us on all sides, but especially occupies himself with things pertaining to the conscience and spiritual matters. His main object is to lead us to ignore and utterly cast away both God's Word and works, to tear from us faith, hope and love, and to bring us into unbelief, false confidence and obstinacy; or else to drive us into despair, atheism, blasphemy and innumerable other shocking sins. Now, these are indeed snares and nets; yea, the actual fiery darts which, not flesh and blood, but the devil, shoots in the most venomous form into our hearts.

209. Great and grievous indeed are the perils and temptations every Christian must bear, grievous even if each temptation come alone. Being, throughout this troublous life, harassed, hounded and driven from all sides, we are constrained every hour to plead and to cry that God may not permit us to become indolent and weary, and to relapse into sin, disgrace and unbelief. Otherwise it is impossible to overcome the most insignificant trial.

210. When God gives us power and strength to resist

temptation, even though it be not removed, that is "leading us not into temptation." Since we live in the flesh, and have the devil prowling about us, no one can escape temptations and allurements. It cannot be otherwise than that we must suffer temptations, yea, be entangled in them; but here we pray that we may not fall into and be overwhelmed by them. There is a great difference, then, between experiencing temptation and yielding to it—saying yes to it. We all must experience it, though not to the same degree; some have more and stronger temptations than others. For instance, the young are tempted especially by the flesh, while older people are tempted by the world. Others, who are occupied with spiritual things—that is, strong Christians—are tempted by the devil. But no one can be harmed by the mere feeling of temptation so long as it is against our will and we prefer to be rid of it. If we did not feel it, it could not be called a temptation. But to consent to it is to give it loose rein and neither resist it nor pray for help against it.

211. Hence, we Christians must be armed for temptation and expect incessant attacks; then no one will go ahead securely and heedlessly, as if the devil were far from him, but will at all times expect his attacks and resist his blows. For though I now be chaste, patient and gentle, and stand firm in faith, the devil shall yet, this hour, send into my heart such an arrow that I scarce can stand. For he is a foe that never desists nor wearies; when one temptation is discontinued, others and new ones always arise. At such times our only help or comfort is to take refuge in the Lord's Prayer and appeal to God from our hearts, saying: Dear Father, thou hast bidden me to pray; let me not fall through temptation. Thus you will see the temptation weaken and finally be overcome; whereas if you venture to help yourself with your own thoughts and counsel, you will only make the matter worse and give the devil more chance. For he has a serpent's head, and wherever it finds an opening into which to pry, his whole body wriggles in after it, unimpeded. But prayer can restrain and repel him.

Readings in Luther and the Bible on the Sixth Petition.

In the fifth petition we looked into the past; in this petition we look into the present and future, so full of perils for our Christian faith and life.

I. God indeed tempts no one to evil. Man is tempted by his own lust (Jas 1, 12-15). Satan tempts us (Lk 8, 12). Vol. on Peter's Epistles, 195, 303. Jn 13, 2; Mt 27, 3-5; 1 Chron 22, 1; Jas 4, 7. See first article of the Creed, evil angels. Genesis. Vol. 1, 224-254. Man's Fall. Satan desired to sift Peter (Lk 22, 31-32). Gen 3, 1-5; Mt 4, 3; Job 1, 8-12; 2, 3-6; Lk 22, 3; Jn 13, 2, Judas. The world tempts us. Prov 1, 10; Mt 18, 6-7; Jas 4, 4; 2 Tim 4, 10; 1 Tim 6, 9-10; Jn 15, 19; Mt 26, 69 ff. See Sixth Commandment. People are tempted by one another. Adam by Eve, Gen 3, 6; Joseph by Potiphar's wife, Gen 39, 7-12; Israel by Moab, Num 25, 1-3; Job by his wife, Job 2, 9; Christ by the Pharisees, Mt 22, 15; the Corinthians by unbelievers, 1 Cor 15, 33; 1 Kings 21, 7.

II. But we pray in this petition that God would guard and keep us, that the evil, the world and our flesh may not deceive us nor lead us into misbelief, despair and other shameful sin and vice. Temptation of Christ and his Believers. Vol. 11, 137. Gen. 22, §2-31. Epistle and House Postils, 1 Sun. in Lent. Spiritual Trials and Comfort. Vol. 11, 150, §4-9. Vol. 12, 3 Sermons for 3 Sun. after Easter; 2 Sermons for Sun. after Christ's Ascension, and 3 Sermons for Pentecost. House Postil for same days. Genesis 15, §1-51; 21, §146-167; 22, §2-31; §144-154; 26, §134-163; 32, §58-61; 42, §32-71; 45, §95-117. First 22 Psalms, Vol. 1, Ps 6, 1-11. Vol. 11, 166, 5,000 Fed; Jn 17, 16, Christ prayed that we might be kept from evil; Eph 6, 16. See the third article of the Creed on faith.

III. And, though we be thus tempted, that we may still in the end overcome and hold the victory. Watch and pray that ye enter not into temptation, Mt 26, 41. If ye gain the whole world, Mt 16, 26. Let him who standeth take heed, 1 Cor 10, 12. Whatever is born of God overcometh the world, 1 Jn 5, 4. God knows how to deliver the godly, 2 Pet 2, 9.

God permits us to be tried for our good. Through his commands and directions. Adam and Eve, Gen 2, 16-17; Abraham, Gen 22, 1-12; the Israelites, Ex 16, 4-5; 20, 20. By kindness or misfortune, the Israelites, Deut 8, 2-16; Canaanite woman, Mt 15, 21-22. Through opportunities for good or evil, Deut 13, 1-3; Judges 2, 21-22; 2 Chron 32, 31, Hezekiah. Rev 3, 10; 1 Cor 10, 13; Mt 26, 41; 1 Tim 6, 12.

God began this warfare against Satan and evil, and he will end it. He provides the armor for us, Sermon on Eph 6, 10 ff. Epistle Sermon for 3 Sun. after Trin., §43 ff. Psalms of Ascents, Ps 130, Hope in God's forgiving love. Scripture passages selected by Luther for his comfort in his great trials, 1530. Luther's Letters of Comfort (Trostschriften) addressed to persons in temptations and trials.

THE SEVENTH AND LAST PETITION.

"But deliver us from evil (the evil one). Amen."

212. In the Greek text this petition reads: Deliver, or preserve, us from the evil one, or the malicious one. Ap-

parently it refers to the devil as the sum of all evil, as if the entire substance of our prayer should be directed against our arch-enemy. He it is who opposes all we pray for: God's name or honor, God's kingdom and will, our daily bread, a clear and joyful conscience, and like blessings. Therefore, finally we sum it all up and say: Dear Father, help that we may be free from all this misery. But none the less the short petition includes all the evil we experience in the devil's kingdom—poverty, shame, death; in short, all wretched misery and heartache, of which there is an infinite amount on earth. The devil, because he is not only a liar, but also a murderer (Jn 8, 44), unceasingly seeks to take our lives and wreaks his anger on us whenever he can cause us bodily harm or injury. He breaks the neck of many a one and drives others into insanity; some he drowns, many he hounds into suicide and other shocking crimes. Therefore, the one thing we have to do on earth is to pray against this arch-enemy. For if God did not support us we would not be secure before him one hour.

213. From this you will see again how God wants us to pray to him for everything that affects our temporal welfare, and desires that we should seek and expect help from no one but him. And this petition God has placed last; because if we are to be guarded and freed from all evil, his name must first be hallowed in us, his kingdom be in us and his will be done by us. Then he will finally preserve us from sin and shame, and from everything else that harms or injures.

214. Thus God has briefly placed before us all the necessities that may ever beset us, so preventing our ever having an excuse for not praying. But the efficacy of prayer consists in our learning also to say "Amen" to it—that is, not to doubt that our prayer surely shall be heard and fulfilled. For prayer is simply the word of undoubting faith, which does not pray at a venture; which knows that God does not lie to it, since he has promised to grant its requests. Where this faith is not, there can be no true prayer. Therefore, they labor under a pernicious delusion who so pray

that they dare not from their hearts say yes to their prayer and conclude with certainty that God will answer them; who remain in doubt and say: How can I be so bold as to presume that God hears my prayer? Am I not still a miserable sinner? And so on.

215. The reason they so doubt is that they do not have regard for God's promise, but for their own works and worthiness, and thus despise God and charge him with lying; therefore they receive nothing, as St. James says: "Let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord," James 1, 6-7. Behold how intensely God is concerned that we be confident that our praying is not in vain and that we in no way lightly esteem our prayers.

Readings in Luther and the Bible on the Seventh Petition.

I. We pray in this petition, as the sum of all, that our Father in heaven would deliver us from all manner of evil. (1) In body, as sickness, infirmities, suffering, hunger, thirst and all evils afflicting the body. (2) In soul, everything that harms the soul, as the devil's wickedness, sin, an evil conscience, unbelief, impenitence, sadness, fear and eternal condemnation. (3) In property, poverty and all damage and loss by fire, water, storm, theft, etc. (4) In honor, as falsehood, slander, evil reports and mistrust, that bring us into disgrace and shame. Our Saviour endured these four evils for us. We should for his sake. The cross and suffering of a true Christian. Sermon of 1522. A Christian should bear every cross with patience. Vol. 12, 130. Epistle sermon, 2 Sun. after Easter. House Postil, 3 Sun. after Easter; 4 Sun. after Epiph. First 22 Psalms, Ps 4; Gen 37, §157-175; 41, §3-13; 45, §8-37. Book of Comfort for all seasons of adversity. First 22 Psalms, Ps 5, §170-260. Vol. 12, 248, §9 ff. Epistle Postil, 2 Sun. after Easter. 2 Sermon, 4 Sun. after Trin. House Postil, Sunday after Christ's Ascension, §17 ff. Luther's many letters of comfort (Trostbriefen) to those who were persecuted for the Word's sake. Job 5, 19; Ps 91, 14-16; 68, 20-21; 2 Cor 4, 17-18.

II. And at last, when the hour of death shall come, that God may grant us a blessed end. Gen 23, §10-22, the death of the patriarchs. Psalm 90. Sermon on the Preparation for Death (1519) in this volume. Whether a Person should flee from Death, 1527. Sermon, that citizens should not flee from the plague, 1539. Letters to those visited by death. Lk 2, 29-32; Rom 7, 24; 2 Cor 5, 8; Phil 1, 23-24; 1 Kings 19, 4; Rev 21, 4.

III. And graciously take us from this vale of sorrow to himself in heaven. Acts 14, 22; 2 Tim 4, 18. Take "us," 1 Cor 12, 26, if one member suffers. Rom 12, 15; Gen 4, 9. Examples from Bible History: Hezekiah, 2 Chron 32, 1-24; Manasseh, 2 Chron 33, 12-13; Paul, Acts 14, 19-21; Christ, Mt 26, 39-41.

FOURTH PART.

Sacrament of Baptism.

216. We have now finished the explanation of the three chief parts of our common Christian doctrine. It remains for us to speak of our two sacraments, instituted by Christ, in which every Christian should have at least some short elementary instruction, because, without the sacraments, no one can be a Christian, although unfortunately nothing has hitherto been taught about them. We will first take up baptism, the sacrament through which we become members of the Christian communion. That it may be clearly understood, we will treat it in systematic order, and confine ourselves only to that which it is necessary for us to know. We will leave it to the learned to show how it is to be maintained and defended against heretics and sectarians.

217. First, it is of the greatest importance for us to be well acquainted with the words upon which baptism is founded, and to which is related all that we have to say about it—Christ's own words at the close of the Gospel by Matthew:

> "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." Mt 28, 19.

Likewise at the close of the Gospel by Mark:

> "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Mk 16, 16.

218. Observe first, that these words contain God's command and ordinance; we should not doubt, then, that baptism is of divine origin, and was not devised and invented by men. As truly as I can affirm that the Ten Commandments,

the Creed, and the Lord's Prayer are not spun from man's imagination, but revealed and given by God himself, so can I, likewise, boast that baptism is no human plaything, but is instituted by God himself; and, moreover, it is solemnly and strictly commanded that we be baptized or we shall not be saved. We are then not to regard it a trivial matter, as the putting on of a new scarlet garment. It is of the greatest importance that we recognize baptism in its excellent, glorious and exalted character. For it is the cause of the most of our contentions and battles; the world is full of sects exclaiming that baptism is merely an outward form and that outward forms are of no use. But whether it be an outward form or not, here stand the Word and command of God, which have instituted, established and confirmed baptism. Whatever God institutes and commands cannot be useless; it is most precious, even if in appearance it is not worth a straw. If, heretofore, we considered it a great thing when the pope dispensed indulgences with his letters and bulls, and consecrated altars or churches only by virtue of his letters and seal, then surely we should esteem baptism infinitely greater and more precious, because God has commanded it, and, more, it is performed in his name; for the words read, "Go ye and baptize," not in your own, but in God's name.

219. To be baptized into God's name is to be baptized, not by man, but by God himself. Therefore, even though it be performed by human hands, it is, nevertheless, verily God's own act. From this fact, every person may readily conclude that it is of much more value than the work of any man or saint. For what work can man perform that is greater than God's work?

But here the devil labors to blind us by false appearances and to lead us from God's work to our own. For the works done by a Carthusian monk present a much finer appearance, and we all are inclined to ascribe undue importance to our own works and performances. But the Scriptures teach that though we piled together all the works of all the monks, however precious and dazzling they might appear,

they would not have the value of a straw in comparison to God's works. Why? Because the person performing the act is nobler and better.

Our position must be that the man is not ennobled by the works, but the works are ennobled by the man. Our insane reason, however, will not listen to this, and because baptism does not shine like the works we do, it is considered of no value.

220. Thus the ground is cleared for a proper conception of baptism, and the question, What is baptism? you will answer as follows: It is not simply common water, but the water comprehended in God's Word and commandment, and sanctified by them. It is none other than the water of God, a divine water; not because the water in itself is better than other water, but because the Word and commandment of God are connected with it. Therefore, it is simply rank wickedness and devilish blasphemy when these new spirits mock at baptism, ignore the divine Word and institution, and, separating God's Word and ordinance from the water, look upon it only as water dipped from a spring and contend with blatant mouths, How shall a handful of water save the soul? Yes, dear friend, who does not know that upon such a separation water is water? But how dare you thus interfere with God's ordinance, and sunder from it its most precious jewel in which God has set it, and from which he will not have his ordinance separated? For the substantial part in the water is God's Word, or command, and God's name, a treasure greater and nobler than heaven and earth.

221. Note, now, the distinction between baptismal water and all other water. The virtue of the former is not inherent, but based upon the nobler elements added: God makes it the bearer of his own glory, and links it to his power and authority. Hence, it is not simply natural water, but a divine, heavenly, holy and blessed water, and whatever else can be said in its praise. All because of the Word, which is a heavenly, holy Word, that no one can sufficiently extol; for all that is of God it contains and conveys. From the Word baptism receives the character and name of a sacra-

ment; as St. Augustine taught: "Accedat verbum ad elementum, et fit sacramentum," which means that when the Word is joined to the element, or earthly constituent, the result is a sacrament, that is, a holy, divine thing and sign.

222. Therefore, we constantly teach that the sacraments and all external things which God has ordained and established are not to be estimated according to the gross outward form—as we see only the shell of the nut—but as that in which God's Word is enclosed. We speak in the same manner of the estates of father and of mother, and of temporal authority. When we consider the persons in these estates with reference to their features, their skin and hair, their flesh and bones, they resemble the Turks and heathen. One might flatly say: Why should I think more of them than of others? But when we take into consideration the commandment, "Honor thy father and thy mother," I see quite another person, one adorned and robed in the majesty and glory of God. The commandment, I say, is the golden chain about his neck, yea, the crown upon his head, which shows me how and why I should honor this particular flesh and blood.

In like manner, and even more, you should honor baptism and value it for the sake of the Word; God himself honored it by word and deed, and confirmed it by miracles from heaven. Do you think it was a trivial thing that the heavens opened when Christ allowed himself to be baptized, and the Holy Spirit visibly descended, and everything manifested divine glory and majesty? Mt 3, 16.

Therefore, I admonish that these two, the Word and the water, be by no means disunited and considered separately. For when the Word is taken away, the water is no different from that which the servant uses for cooking purposes; baptism under that condition might be called a bath-keeper's baptism. But when the Word is present according to God's ordinance, baptism is a sacrament and it is called Christ's baptism. This is the first part—the nature and dignity of the holy sacrament of baptism.

223. In the second place, since we now know what bap-

tism is and how we are to estimate it, we must also learn why and for what purpose it was instituted; that is, what it avails, what it confers and effects. And this cannot be learned in a better way than by the words Christ cited above: "He that believeth and is baptized shall be saved." Mk 16, 16. Therefore, expressed in the simplest form, the power, the effect, the benefit, the fruit and the purpose of baptism is to save. No one is baptized that he may become a prince, but, as the words declare, that he may be saved. But to be saved, we know very well, is to be delivered from sin, death, and Satan, and to enter Christ's kingdom and live forever with him.

Here you have another argument for the high esteem and honor in which baptism ought to be held. It is found in the inestimable treasure obtained therein. And that shows that more is there than ordinary water. Ordinary water cannot have such effect, but God's Word has, and the name of God, which is present. As has been explained before, God's name is in it. Where God's name is, there must also be life and salvation, and it is rightly called a divine, blessed, bountiful and gracious water; for through the Word, baptism receives the power to become the washing of regeneration, as St. Paul calls it in Titus 3, 5.

224. But when our wiseacres, the new spirits, declare that faith alone saves us, and that works and outward things effect nothing to this end, our answer is that assuredly nothing in us effects salvation but faith, as we shall hear later. But these blind leaders are unwilling to see that faith must have something to believe—something to which it may cling and upon which it may plant its feet and take root. Thus faith clings to the water and believes it to be baptism which effects pure salvation and life, not through the water, as has been sufficiently stated, but through the fact that the Word and institution of God are embodied in it and God's name is joined to it. Now, when I believe this, what else does it mean but to believe in God himself, who has planted his Word in the outward object and places it before us, so that we may seize the treasure it contains.

225. But these new spirits are so foolish as to separate faith from the object to which it is attached and bound. Faith must have such a thing as an external object, which can be perceived and grasped by the senses, thus establishing a way to the heart. The very Gospel comes by the external method of an oral proclamation. In fact, whatever God effects in us, he does through external ordinances. The place where the Word of God sounds, the aim which it has in view, the medium of expression he selects, should arrest the eyes of faith and be objects to which it clings. We have here the words: "He that believeth and is baptized shall be saved." To what do they refer but to baptism, that is to "the water" comprehended in God's ordinance? Hence, it follows that he who rejects baptism, rejects God's Word, and faith, and Christ who directs us, and binds us, to baptism.

226. In the third place, having seen the wonderful benefit and great power of baptism, let us notice further who receives it, what baptism offers and how it benefits us. This also is most clearly and beautifully expressed in these same words: "He that believeth and is baptized shall be saved;" that is, faith alone makes one worthy profitably to receive this saving, divine water. Inasmuch as the blessing is proffered and conveyed in the words which are connected with the water and in union with it, it can be received only on condition that we heartily believe it. Without faith baptism avails nothing, although it is in itself a divine, inestimable treasure. Therefore, the few words, "He that believeth," are so pregnant that they exclude and fling back all works that we may do with the view of thereby obtaining and meriting salvation. For it is decreed that whatever is not of faith can neither contribute nor receive anything whatever. But if they say, as they are wont to do: Baptism itself is a work, and you say that works avail nothing for salvation; where then is faith? You must answer: Yes, our works truly avail nothing for salvation, but baptism is not our work, it is the work of God (for you will, as said, make a wide distinction between Christ's baptism and a bath-keep-

er's baptism); what God does is salutary and necessary for salvation; it does not exclude but demands faith, for without faith we could not lay hold of it. For in the mere fact that you allow the water to be poured over you, you have not so received nor retained baptism that it is a blessing to you. But you receive the blessing if you submit to it as a divine injunction and ordinance, so that, baptized in the name of God, the salvation promised in the water may be yours. This it is not within the reach of hand or body to attain; the heart must believe it.

227. Thus you clearly see baptism is no work which we do, but a treasure which God gives us and of which faith lays hold; just as our Lord Jesus Christ upon the cross is not a work but a treasure comprehended and offered in the Word and received by faith. Therefore, they do us an injustice who cry out against us as if in our preaching we opposed faith, for we are always urging it as so necessary that without it nothing can be received or enjoyed.

228. Thus we have considered the three parts of this sacrament which must be understood; especially that it is God's ordinance and is to be held in all honor. This alone should be sufficient motive for its observance, even though baptism were altogether an external matter. This is likewise true of the commandment, Thou shalt honor thy father and thy mother. While it refers only to human flesh and blood, we view this flesh and blood as comprehended in God's command, and on account of this divine command what is mere flesh and blood has received the names of father and mother. Just so if we had nothing but the words —"Go and baptize," we were still bound to receive and obey them as an ordinance of God. Now, we have not only God's commandment and injunction, but also his promise, therefore it is even more glorious than anything else God has commanded and ordained; in short, it is so full of comfort and grace that heaven and earth cannot fully grasp it. But it requires special ability to believe this; for the treasure is not wanting, but we lack the power to grasp and firmly hold it.

229. Hence every Christian has enough in baptism to study and practice all his life. For he must always take heed to believe firmly what baptism promises and brings him—victory over the devil and death, forgiveness of sins, God's grace, the complete Christ and the Holy Spirit with his gifts. In short, the blessings of baptism are so transcendently great that if our timid nature considered them it might well doubt whether it could all be true. Suppose there were a physician possessed of the power of quickening the dead to perpetual life. Can you not imagine a perfect deluge of money coming upon him from the world, so that the poor could not approach for the pressure of the rich? Now, here in baptism there is brought gratuitously before everyone's door just such a priceless remedy, which swallows up death and saves the lives of all men.

230. To view and use baptism aright we must let it become to us a source of strength and comfort when sin and conscience oppress us. Then you may say: It is a fact that I am baptized, but, being baptized, I have the promise that I shall be saved and obtain eternal life for both soul and body. For this reason, two things take place in baptism: water is poured upon our bodies, which can perceive nothing but the water; and the Word is spoken to the soul, that the soul may have its share also. Now, as water and Word constitute one baptism, so shall both body and soul be saved and live forever: the soul through the Word, in which it believes; but the body because it is united with the soul and grasps baptism in such a manner as it may. Hence, no greater jewel can adorn our body or soul than baptism; for through it perfect holiness and salvation become accessible to us, which are otherwise beyond the reach of man's life and energy. We have now said enough on the nature, benefits and use of baptism; as much as is of service for the present.

INFANT BAPTISM.

231. A question arises here with which the devil and his band confuse the world; the question of the baptism of infants, whether they also have faith and can properly be

baptized? To this we reply in brief: Let the simple and unlearned dismiss this question from their minds and refer it to those posted on the subject. But if you must answer, then say: That the baptism of infants is pleasing to Christ his own work demonstrates. He has sanctified many of those who had received this baptism, and today not a few can be found whose doctrine and life attest the indwelling of the Holy Spirit. We also, by the grace of God, have received the power of interpreting the Scriptures and of knowing Christ, which is not possible without the Holy Spirit. Now if God did not approve infant baptism he would not have given to any of these the Holy Spirit, not even in the smallest measure. In short, from time immemorial to this day, no one on earth could have been a Christian. Now, since God has confirmed baptism through the gift of his Holy Spirit, as is plainly evident in some of the fathers—St. Bernard, Gerson, John Huss and others—and the Christian church will abide to the end of the world, it must be confessed that infant baptism is pleasing to God. For God can never be his own opponent, nor support lies and knavery, nor bestow his grace and Spirit to that end. This is perhaps the best and strongest proof for the simple and unlearned people. For no one can take from us, or overthrow, the article of faith, "I believe in the holy Christian Church, the communion of saints."

232. Furthermore, we maintain that the vital concern is not the presence or the absence of faith inasmuch as the latter can not vitiate baptism itself; God's Word and command is the vital concern. This is perhaps a little strongly expressed, but it is based upon what I have already said, that baptism is simply water and God's Word in and with each other: that is, when the Word accompanies the water, baptism is rightly administered although faith be not present; for faith does not constitute baptism, it receives it. Now, baptism is not vitiated, even if it is not rightly received or made use of; because it is not bound to our faith, but to the Word of God.

Even though a Jew came to us in our day with deceit and

an evil purpose and we baptized him in all good faith, we should have to admit that his baptism was genuine. For there would be the water accompanied by God's Word, although he failed to receive it as he should. In like manner, those who unworthily partake of the Lord's Supper receive the true sacrament, even though they do not believe.

233. Thus you see that the objections of the sectarians will not stand. As we said, even if children do not believe—which is proven not to be the case—yet their baptism would be valid, and they should not be rebaptized. Just so, the sacrament of the Lord's Supper is not corrupted when one even partakes of it with an evil purpose, and it would not be permissible for him, because of that abuse, to partake of it again the same hour as if he had not received the true sacrament at first. That would be to blaspheme and dishonor the sacrament in the worst possible manner. How can we imagine that God's Word and ordinance should be wrong because we make a wrong use of them? Therefore I say, have you not believed, then believe now, and confess: The baptism was indeed right, but, alas, I received it in the wrong way. Now, I myself, and all who are baptized, must confess before God thus: I come here in my own faith and also in the faith of others, yet I cannot build upon the fact that I believe and many people are praying for me; what I build upon is, that it is thy Word and command. Just as I go to the Lord's Supper, not on the strength of my own faith, but on the strength of Christ's Word. Whether I be strong or weak, I commit myself into the hands of God. This I know, that he bids me go, eat and drink, and he gives me his body and blood, which will never lie to me nor deceive me.

234. We do the same in infant baptism. We bring the child with the conviction and trust that it believes, and pray God to grant it faith. But we do not baptize the child upon that; we do it solely upon God's command. Why so? Because we know that God does not lie. I and my neighbor, in fact, all men, may err and deceive, but the Word of God cannot err.

235. Therefore, only presumptuous and stupid persons argue and conclude that where there is no true faith, there also can be no true baptism. Likewise, I might argue, if I have no faith, Christ is nothing; or, if I am not obedient, father and mother and superiors are nothing. Is that a correct conclusion—because one does not do what he ought to do, the thing which he misuses is of no consequence and of no value? My good friend, rather reverse the argument and conclude that baptism is valuable and right just because it has been improperly received. For if it were not right in itself, we could not abuse it or sin against it. Hence the saying: "Abusus non tollit, sed confirmat substantiam," Abuse does not remove the substance, but demonstrates its existence. Gold is none the less gold because a harlot wears it in sin and shame.

236. Therefore, let the conclusion be that baptism remains always good and its essence unimpaired, even though one be baptized without true faith; for God's ordinance and Word cannot be changed nor perverted by mankind. But the fanatics are so blinded that they cannot discern God's Word and command. They regard baptism as if it were but water in a brook or in a vessel, and magistrates only as ordinary people. And because they see neither faith nor obedience, they think the things themselves are also to be considered worthless. Here lurks a sly, seditious devil, who would gladly tear the crown from those in authority to trample it under foot, and would besides pervert and bring to naught all God's works and ordinances. Therefore, we must be watchful and well armed, and not allow ourselves to be turned from the Word or led astray, and so neglect baptism or regard it only as an empty sign, as the fanatics dream it is.

237. Lastly, we ought to know what baptism signifies and why God ordained just this outward sign and rite for the sacrament by which we are first taken into the community of Christians. The act or rite consists in being placed into the water, which flows over us, and being drawn from it again. These two things, the placing in the water and

the emerging from it, signify the power and efficacy of baptism; which is simply the mortifying of the old Adam in us and the resurrection of the new man, both of which operations continue in us as long as we live on the earth. Accordingly, a Christian life is but a daily baptism, which, once entered upon, requires us incessantly to fulfill its conditions. Without ceasing we must purge out what is of the old Adam, so that what belongs to the new man may come forth. But what is the old man? Inherited from Adam, he is passionate, hateful, envious, unchaste, miserly, lazy, conceited and, last but not least, unbelieving; thoroughly corrupt, he offers no lodgment to what is good. Now, when we enter Christ's kingdom, such corruption should daily decrease and we should become more gentle, more patient, more meek, and ever break away more and more from unbelief, avarice, hatred, envy and vainglory.

238. This is the right use of baptism among Christians, indicated by the act of baptizing with water. Now, where this amendment of life does not follow, but the old man in us remains unbridled and only grows stronger, there is not a proper use of baptism but a struggle against it. Those out of Christ cannot but grow worse every day; as the proverb says: Evil unchecked waxeth worse and worse. If one was proud and avaricious a year ago, today he is much more so. Vice thus grows from youth on, and it never ceases to grow. A young child, which has no special vice, becomes vicious and unchaste as it grows. When full manhood has been attained, the real vices set in and increase with time. Therefore, the old man follows unchecked the laws of his nature unless restrained and curbed by the power of the baptismal covenant. On the other hand, when we become Christians, the old man daily grows weaker, until at length he is altogether subdued. This is, in the true sense, to plunge into baptism and daily to arise again. So the outward sign has been appointed, not only on account of what it confers, but also on account of what it represents. Where faith abounds with its fruits, there baptism is not an empty sign, but the work of mortifying the flesh accompanies the

sign. Where faith is wanting, there baptism remains only an unfruitful sign.

239. And here you see that baptism, both in its efficacy and its signification, includes what has been called the third sacrament, namely, repentance, but rightly considered it is nothing but baptism in its effects. For what does repentance mean but earnestly making front against the old man and advancing in the new life? Therefore, if you live a life of repentance, you advance in baptism, which not only signifies this new life, but effects it—begins and inspires it. For in it is given grace, the Spirit and power, to suppress the old Adam and enable the new man to come forth and to grow.

Therefore, baptism will always be valid. Although some fall from it and sin, we still have always access to it that we may again subdue the old man. But we ought never to be rebaptized with water; for although we were immersed in water a hundred times, it would be no more than one baptism. The effect and significance of baptism continue and abide. Thus repentance is simply a return and a re-entry into baptism, to resume the practice of what has been begun but abandoned.

240. I say this to correct the notion which has for a long time prevailed with us, that baptism is something of the past, which we could no longer avail ourselves of after falling back into sin. We have this notion because we regard it only in the light of a work accomplished once forever, a view which may be traced to the fact of St. Jerome's having written that repentance is the plank on which we must launch forth and pass across to the other shore after the foundering of the ship in which we embarked when we entered the community of Christians. These words deprive baptism of its value, making it of no further use to us. This utterance is not a true figure, for the ship never founders, since it is, as I said, God's ordinance and not our own device. But it may indeed happen that we fall out of it. And if one falls out, he should immediately make for the

ship again and cling to it until he gets into it and sails on in it as he did at first.

241. Thus we see what a splendid thing baptism is, which rescues us from the very jaws of the devil, makes us God's own children, overcomes and takes away sin, daily strengthens the new man in us, and always continues with us until, snatched from the misery of the present, we shall have attained to the eternal glory beyond. Accordingly, everyone should treat baptism as a garment for everyday use. Every day he should be found in faith and amid its fruits; every day should witness the war against the old man and the growth of the new. For, if we wish to be Christians, we must practice the things that make for Christianity. If one falls from his baptismal covenant, let him return to it. For as Christ, the mercy-seat, does not retreat nor forbid us to return to him although we sin, so likewise all his treasures and gifts remain with us. When, therefore, we have once received in baptism the forgiveness of sin, it remains with us day by day as long as we live; that is, as long as we carry the old Adam about with us.

Readings in Luther and the Bible on Holy Baptism.

The last two parts of the Catechism treat of the two sacraments. The Word and the sacraments constitute the divine means of grace. A sacrament is a sacred act, instituted by Christ himself, in which heavenly treasures are dispensed through certain earthly elements, by which God offers, applies and seals the gracious promises of the Gospel to men. According to this definition only baptism and the Lord's Supper can be considered sacraments.

I. Baptism in General. Sermon on holy baptism (Mt 3, 13-17), Jan. 6, 1535. Sermon on the sacrament of baptism, 1519, in this volume. The Forms for Administering Baptism (Taufbuechlein), 1523, 1524. Discussion on the baptism of the law, of John, and of Christ, 1520. Gen 17, §135-146. Sermon on Mt 3, 13-17, preached on Epiph. just before his death, and issued in 1546. Two sermons on the baptism of Prince Bernhard, son of Prince John of Anhalt, held at Dessau the first and second days of April, 1540, on Mt 3, 1-12; 3, 13-17. Table Talk, chapter on Baptism. Each of the following four headings is based upon a passage of Scripture (Mt 28, 19-20; Mk 16, 16; Tit 3, 5-8; Rom 6, 4).

II. What Baptism is. Its Nature. Baptism is not simply water, but it is the water (a) comprehended in God's command, and (b) connected with God's Word (Mt 28, 19-20). The author of baptism is God (Lk 3, 2-3; 7, 30; Jn 1, 33; Mt 21, 25; 28, 19).

III. What Baptism gives or profits (Mk 16, 16). Its Benefits or Blessings. (a) It works forgiveness of sins (Acts 2, 38; 22, 16; Zech 13, 1; Rom 11, 27). (b) It delivers from death and the devil (1 Cor 15, 55-57; 1 Pet 3, 20-21; Tit 3, 5; 1 Jn 4, 4; 5, 4; Col 1, 13-14; 1 Cor 6, 11). (c) It gives everlasting salvation to all who believe (Jn 3, 5; Lk 7, 30; Rom 8, 16-17; Is 54, 10; Gal 3, 26-27). He that believeth and is baptized shall be saved (Mk 16, 16).

IV. The Power of Baptism (Tit 3, 5-8). Its Efficacy. It is not water indeed that does these great things, but (a) the Word of God, which is in and with the water. See references on the power of God's Word. Eph 5, 26-27. (b) And faith, which trusts the Word of God in the water. See references on the power of faith. Faith that does not cleave to the water, but to the Word. With the Word of God baptism is (1) a gracious water of life; a water in which God has put all his grace, hence it works life. Tit 3, 5-7; Eph 2, 8. (2) And a washing of regeneration in the Holy Spirit. Baptism is our Pentecost.

V. What Baptism signifies (Rom 6, 4). Its Obligations. (a) That the old Adam in us should, by daily sorrow and repentance, be drowned and die, with all sins and evil lusts. The old heart is no more to rule in us. Eph 4, 22-24; Rom 6, 12-14; 2 Cor 7, 10; Ps 32, 5. (b) And again a new man daily come forth and arise, who shall live before God in righteousness and purity forever (Rom 6, 4; Gal 2, 20; Phil 3, 12; 2 Cor 5, 15-17; Eph 4, 24; Col 3, 10; Acts 2, 42; 2 Pet 3, 18).

VI. The Mode of Baptism. Lutherans hold that the mode of baptism is no essential part of the sacrament, any more than the mode of celebrating the Lord's Supper is essential to it. Neither the meaning of the word baptism, nor the occasion of its administration in the Scriptures (Mt 3; Jn 3, 22-23; 4, 1-2; Acts 2, 41; 8, 12; 8, 36-38; 9, 18; 10, 47-48; 16, 15; 16, 33) show how the sacrament was administered. The instances referred to, and the analogy of Old Testament ordinances (Num 19, 13-21; Lev 14, 7; 14, 16-51; 16, 14-15) and expressions (Is 3, 15; Ezek 36, 25; Heb 10, 22), indicate pouring and what is called sprinkling as quite as likely, to say the least, as immersion. For these and other reasons the Lutheran Church baptizes by sprinkling or affusion. The Greek word from which baptize is derived signified, at the time of the apostles, all purifications, whether by pouring or by immersion (Eccles 34, 30; Mk 7, 4; Lk 11, 38; Heb 9, 10).

VII. The Subjects of Baptism. Infant Baptism. Two sermons on Mt 3, 1-17, at the baptism of Prince Bernhard, 1540. See above. Vol 13, 373, §8 ff., the deaf mute. Vol 11, 79, §18-47, the centurion's servant healed. Vol. 14, 207, §24-27, the palsied man healed. A letter to two pastors on the Anabaptists, 1528. Thoughts on lay baptism (Noththaufe), 1542.

Children should be baptized, because

(1) Our Lord declares, To such belongeth the kingdom of God (Mk 10, 14-16). Hence they are entitled to enter it by baptism.

(2) Christ directs us to bring the little children to him, and we should do it in the way he appointed, by baptizing and teaching them (Mt 19, 14; 28, 19-20).

(3) As in the Old Testament children were received, so also

are we assured in the new covenant, "The promise is unto you, and to your children" (Acts 2, 39).

(4) The Bible speaks of entire families being baptized by the apostles (Acts 16, 15; 16, 33; 1 Cor 1, 16), and there is no reference to children being excluded.

(5) Because every baptism, even that of adults, is essentially an infant baptism, for our Lord says: "Verily, I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Mt 18, 3).

Children were to receive circumcision, the token of the covenant God made with Abraham, and the seal of the righteousness of faith; so now children ought to be baptized and receive the token of the new covenant, the seal of the same righteousness of faith.

That infants are to be baptized is taught in Jn 3, 5-6 and Mt 28, 19-20; from this universal rule infants cannot be excluded (Mk 10, 13-14; Mt 18, 6-11; 1 Cor 1, 16; Gen 17, 7; 17, 12-14; Acts 2, 39).

Further. (a) Infants belonged to the Old Testament church (Gen 17, 12) and the New is not more exclusive than the Old. (b) Origen, born 85 years after St. John died, and other Christian fathers, assert that infant baptism was handed down to their age from the days of the apostles. (c) Infant baptism was the universal practice of the Christian Church till the time of the Reformation; since then only a very small part of the Christian Church has excluded children from baptism.

Christian Missions. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit," into the name of the three persons of the Godhead, of whom we learned in the Apostles' Creed. Christ's baptismal commission is here contained in his great missionary command. Both become more significant when considered together. They should not be separated. All nations are to be discipled by baptizing and teaching.

FIFTH PART.

Sacrament of the Lord's Supper

242. Having treated holy baptism from a threefold point of view, we find it expedient to speak of the second Sacrament likewise under the three headings: What it is, what its benefits are, and who should receive it. Our authority in the premises shall be the words used by Christ in instituting this Sacrament, with which everyone who desires to be a Christian and go to the Lord's Supper should be familiar. For we are not disposed to sanction the admission to and the partaking of the Sacrament on the part of people who do not know what they are to receive and what they come for. The words in question are as follows:

> "Our Lord Jesus Christ, in the night in which he was betrayed, took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying: Take, eat; this is my body which is given for you; this do in remembrance of me."
>
> "In like manner, when he had supped, he took also the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of it; this cup is the New Testament in my blood, which is shed for you for the remission of sins; this do, as oft as ye drink it, in remembrance of me." Mt 26, 26ff.; Mk 14, 22 ff.; Lk 22, 19 ff.; 1 Cor 11, 23 ff.

243. We have no wish on this occasion to dispute or contend with those who blaspheme and desecrate this sacrament; but we will first consider, as we did in the case of baptism, wherein the power of this sacrament lies, namely,

in God's Word and ordinance or command, which is the chief thing to be considered. For the Lord's Supper was not invented or instituted by any man. It was instituted by Christ without man's counsel or suggestion. The result is that, analogous to the Ten Commandments, the Lord's Prayer and the Creed, which remain unimpaired in their essence and authority, irrespective of man's disposition to obey, to pray and to believe, this most precious Sacrament remains unimpaired both in essence and quality, regardless of man's worthiness when he uses it. What! do you think God is so influenced by our faith and conduct as to permit them to affect his ordinances? All temporal things remain as God created and ordained them, regardless of how we treat them. This must always be maintained. This argument can not be used too zealously; for it is a thorough refutation of all the fustian of the sectarians, who, contrary to the Word of God, view the Sacraments as human performances.

244. Now, what is the Sacrament of the Altar? Answer: It is the true body and blood of our Lord Jesus Christ, in and under the bread and wine which Christians are commanded by the Word of Christ to eat and to drink. As we said, when speaking of baptism, that it is not simply water; so we say here that the Lord's Supper is bread and wine, but not ordinary bread and wine as served at table. It is bread and wine comprehended in and connected with God's Word.

245. It is the Word, I maintain, that constitutes this sacrament, and determines the difference between ordinary bread and wine and a sacrament the name of which expresses what it is: Christ's body and blood. For it is said: "Accedat verbum ad elementum, et fit sacramentum," "Let the Word be joined to the element, and it becomes a sacrament." This saying of St. Augustine is so explicit and so well put that it is doubtful if he has said anything better. The Word must make the element a sacrament; otherwise it remains a mere element. Now, it is not the word and institution of a prince nor emperor, but of Supreme Majesty, at whose feet all creatures should fall and cry: Yes, it is as he says;

and should accept it with all honor, fear and humility. With this Word you can strengthen your conscience and say: Let a hundred thousand devils, with all the fanatics, come, saying, How can bread and wine be Christ's body and blood? Still I know that all the spirits and learned men together have not wisdom to compare with the smallest degree of that of the Divine Majesty. Now, we have here Christ's own words: "Take, eat; this is my body." "Drink ye all of it." "This cup is the New Testament in my blood," etc. To this we will cling, and we will see who shall dare to exalt his authority over Christ's, and to alter what he has taught. While it is true that you have nothing but bread and wine if you take away the Word or if you fail to take it into consideration, it is assuredly true, likewise, that you have Christ's body and blood when Word and element remain together, as they shall and must. For as we have it from the mouth of Christ, so it is; he cannot lie nor deceive.

246. On this authority it is now easy to answer all questions with which people vex themselves; such as whether or no a wicked priest may officiate and administer the Sacrament, and like questions. For here we conclude and say: Although a rogue administers the Lord's Supper or even takes it, it is the true Sacrament, that is, Christ's body and blood, just as when one uses it most worthily. For it is not based upon human holiness, but upon the divine Word. As no saint on earth, yea, no angel in heaven, can change bread and wine into Christ's body and blood, so likewise no person can change or transform the Sacrament, even though it be misused. For the Word by which it was instituted a sacrament is not rendered false because of an individual's unworthiness or unbelief. Christ does not say: If you believe or are worthy, you have my body and blood. He says: Take, eat and drink; this is my body and blood. Likewise, he says, "This do"; namely, what I now do, what I institute, give to you, and tell you to receive. That is practically saying: God gives, whether you are unworthy or worthy; you have here his body and blood by virtue of the power of these words, which are coupled with the bread and wine.

Mark this and remember it well; for on these words is based all our argument, protection and defense against all errors and temptations that have arisen or may yet arise.

247. We have briefly considered the first part, namely, the essence of this Sacrament. We now come to its power and blessing, which is a most important part, as we should know what we go for and what we receive. This is plainly evident from the words just quoted: This is my body and blood, given and shed for you for the remission of sins. In other words, we go to the Communion because we receive there a treasure through and in which we obtain the forgiveness of sins. How so? There stand the words through which this is imparted! When he bids me go to eat and to drink, it is with the intent that it should be mine and be a source of blessing to me as a pledge and earnest thereof, yea, as the very gift in which I am to find shelter against sin, death and every misfortune.

248. Therefore, it is appropriately named the food of the soul, since it nourishes and strengthens the new man. While it is true that through baptism we are first born anew, our human flesh and blood have not lost their old skin. There are so many hindrances and temptations of the devil and the world that we often grow weary and heavy laden, and at times even stumble. Therefore the Lord's Supper is given for daily food and sustenance, that our faith may refresh and strengthen itself and not fall back in the battle but grow continually stronger. The new life should be one that develops and advances, but at the same time it must endure a great deal. For the devil is truly an angry foe; when he sees that we are on our guard against him, fighting the old man in us, and that he cannot overpower us by his might, he will try stealthy and wily methods and use all his arts, never ceasing until at last he wears us out, so that we either renounce our faith or go so far as to yield hands and feet and to become dispirited or indifferent. For such times this comfort is offered; when the heart feels too sorely pressed it may draw renewed strength and comfort from the Lord's Supper.

249. But here our clever and learned wiseacres twist themselves out of shape as they clamor and bluster: How can bread and wine forgive sins or strengthen faith? Yet, they are aware that we do not claim this of bread and wine —in itself, bread is bread—but of that bread and wine which are Christ's body and blood and with which the Word is coupled. These, we repeat, are the treasure. Now, this treasure is conveyed and communicated to us in no other way than through the words "given and shed for you for the forgiveness of sins." In these you receive the double assurance that it is Christ's body and blood, and that it is yours as your treasure and gift. Now, Christ's body can never be a fruitless and vain thing, accomplishing nothing and benefiting none. Yet, however great the treasure may be in itself, it must be contained in the Word and offered to us through the Word, or we could never know of it nor seek it.

250. Therefore, their talk amounts to nothing who say that the body and blood of Christ are not given or shed for us in the Lord's Supper and that hence we cannot have forgiveness of sins in the Sacrament. Although the work was finished on the cross and salvation there secured, yet it cannot come to us in any other way than through the Word. How should we know that it was finished and is offered to us if it had not been proclaimed by preaching, by word of mouth? Whence do they know of forgiveness or how can they lay hold of it and appropriate it to themselves, who do not abide by and believe the Scriptures and the Gospel? Now, the whole Gospel and the article of the Creed, "I believe in the holy Christian church, the forgiveness of sins," etc., are incorporated in the Lord's Supper and offered to us by the Word. Why should we allow this treasure to be torn from the Sacrament? They must still confess that these (the words of Christ we have quoted) are the very words we hear everywhere in the Gospel. Yea, they dare no more say that these words in the Sacrament are worthless than to say that the whole Gospel or the Word of God apart from the Sacrament is worthless.

251. We have so far considered the Lord's Supper as

such from the standpoint of its essence and blessings. It remains for us to consider its power and blessings in their relation to the recipient. We answer most briefly, as we said above of baptism and frequently elsewhere: Whoever believes these words has what the words declare and bring. For they are not spoken or preached to stone or wood, but to those who hear them, to whom Christ says: "Take, eat," etc. And inasmuch as he offers and promises forgiveness of sins, there is no other way of receiving it than by faith. This faith he himself demands in his Word when he says: "Given and shed for you." As if he should say: Therefore, I give it and bid you eat and drink, that you may accept it and enjoy it. Now, he who takes to heart these words and believes that they are true, has what the words declare. But he who does not believe has it not, because he allows it to be offered to him in vain and refuses to enjoy this gracious blessing. The treasure is indeed disclosed and before everyone's door, yea, upon his table. It is necessary, however, that you take it and confidently believe it is just as the words tell you.

252. Now, this is all that is required of a Christian as preparation to receive the Sacrament worthily. For since this treasure is offered in words, it can be grasped and appropriated only by the heart. Such a gift and eternal blessing cannot be seized by the hand. Fasting and prayer and like things may have their place as an external preparation and youthful discipline that there may also be a reverential and modest bodily attitude towards the body and blood of Christ. However, that which is given in and with the Sacrament cannot be grasped nor appropriated by our body. It is accomplished by faith in the heart, which discerns this treasure and desires it. This is sufficient for all ordinary instruction on the Lord's Supper. Whatever remains to be said on it is more appropriate for another occasion.

253. In conclusion, the fact that we possess the right understanding and doctrine of the Lord's Supper should suggest the exhortation and entreaty not to permit this great

treasure, which is daily administered and distributed among Christians, not to be offered in vain.

What I mean is, that people who lay claim to Christianity should make preparation often to receive the blessed Sacrament. For it is evident that we are liable to grow careless and indolent in its observance. Many who hear the Gospel, since the pope's nonsense has been put away and we are free from his oppression and authority, let a year, or two or three years, or even longer time, elapse without receiving the Sacrament, as if they were such strong Christians that they had no need of it. Some who are kept from going allege as ground my teaching that none should go unless they feel themselves impelled by hunger and thirst therefor. Others maintain that it is a matter of choice and not necessary; that it is sufficient if they believe in other respects. Thus the majority become altogether gross and at last despise both the Sacrament and God's Word.

254. While we repeat what has been said before that we should not, for our life, drive or coerce anyone in this respect lest the old régime of murdering souls should be ushered in once more, let it be understood that people who for a long time stand aloof and abstain from the Sacrament are not to be considered Christians. Christ did not institute it to be treated as a mere spectacle; it was his command to Christians to eat and drink, and thereby to remember him. True Christians who prize and value this Sacrament will certainly urge and persuade themselves to partake. But there are the plain people and the weak, who also would like to be Christians. In order to induce these to see the reason and necessity for honoring the Sacrament, let us devote a little attention to this point. As in other matters, it is not sufficient merely to teach with fidelity, love and patience, but daily exhortations also are needed; so it is necessary to persist in preaching on the subject in question lest people should become indolent or indifferent. For we know that the devil always opposes this and every other feature of Christianity, seeking to hound and drive away whom he can.

255. In the first place, we have a plain text in Christ's Words: "This do in remembrance of me." These are words of precept and command; thereby all who would be Christians are enjoined to receive the Sacrament. They are words addressed to disciples; hence, whoever would be one of their number, let him inwardly and outwardly adhere to the Sacrament—not from compulsion as coerced by men, but to please and obey the Lord Christ. But you may say: Still it is written in this same connection, "As oft as ye do it," which shows that he never forces anyone but leaves it to our own free choice. I answer, that is true, but it is not written that we should never partake. Indeed, the very words, "As oft as ye do it," imply that we should do it often. And these words are added because Christ desires the Sacrament to be untrammeled by regulations as to time, unlike the Passover of the Jews, which the people were obliged to celebrate only once a year, and then it must be on the evening of the fourteenth day of the first full moon, not varying a day. Num 9, 5. Christ's Words mean: I institute for you an Easter festival or supper, of which you are to partake, not just on this evening once a year, but you shall enjoy it frequently, when and where you choose, according to the opportunity and need of each one, and being bound to no definite place or time. Yet the pope afterward perverted it and made of it a Jewish festival.

256. Thus you see no liberty is granted to treat the Sacrament with contempt. To dispense with the Sacrament without positive hindrance for a long time and to feel no desire for it—that I call treating the Lord's Supper with contempt. If you wish such liberty, then take even a little more and cease to be a Christian, then you need not believe or pray—for one is as much Christ's commandment as the other. But if you desire to be a Christian, you must ever, from time to time, satisfy this mandate and obey. For such a commandment should ever move you to rigidly examine your inner life and reflect: What manner of Christian am I? Were I a Christian, I would always have at least a little longing to do what my Lord commanded me to do.

257. Now, that we treat the Sacrament in so gingerly a fashion, we feel what sort of Christians we were under the papacy, when we so felt the force of man's authority that we were driven not by desire, nor by love, not even by consideration for the command of Christ, but by fear alone. We, however, compel or drive no one, and no one should partake of it merely to serve and please us. That Christ desires it and that it is pleasing to him, should be enough to arouse and prompt you. We should not allow ourselves to be forced by man either to believe or to do good. All we do is to instruct and admonish you as to your duty, not for our sake, but for your own. He coaxes and invites you; if you despise it you must answer for it yourself. This is the first point; it has been written especially for the benefit of the cold and indifferent, that they may come to their senses and awaken. It is certainly true, as I have experienced myself, and everyone will find out for himself, that if we withdraw from the Sacrament we grow coarser and colder from day to day and soon ignore it altogether. But if we go often to the Lord's Supper, we must from time to time examine our hearts and consciences and conduct ourselves as those who are anxious to be right with God. Accordingly as we do so will our hearts be warmed and enkindled, thus avoiding becoming entirely cold.

258. But do you ask, What if I feel that I am not prepared? I answer: That is my trial also, coming from the old order under the pope, when we tortured ourselves to be perfectly clean that God himself might find no flaw in us. Wherefore, we became so timid that everyone was instantly shocked when he paused to reflect, and said: Alas! I am not worthy. There nature and reason compare our unworthiness with the great and priceless blessing. It is like a dark lantern in comparison with the clear sun, or like refuse compared to precious stones. Because nature and reason see this contrast, men will not partake of the Lord's Supper, but wait until they shall be prepared, week after week and one half-year after another. But if you are to be concerned about how good and pure you are and to strive

that nothing may sting your conscience before you go, then you may never go.

We are then to make a distinction here between men. The insolent and unruly are to be forbidden to come, for they are not fit to receive forgiveness of their sins, since they do not desire it and are unwilling to lead a godly life. The others, however, who are not coarse and dissolute people, but anxious to be godly, should not absent themselves, even though in other respects they be weak and infirm. As Hilary said: "Unless a person has committed a sin by which he has forfeited his Christian standing and for which he should by right be expelled from the congregation, he should not exclude himself from the Sacrament lest he deprive himself of life." No one will attain that degree of perfection where he will not retain many daily infirmities in his flesh and blood.

259. Hence, people with such misgivings should learn that the highest and best attainment is to know that our Sacrament depends not upon our worthiness. We are not baptized because we are worthy and holy, nor do we go to confession pure and without sin; on the contrary, we go as poor, miserable beings and just because we are unworthy in ourselves; excluded is only he who does not desire grace and absolution or one who never thinks of amending his life. But he who earnestly desires grace and consolation should persuade himself to go, and should let no one deter him, saying: I earnestly desire to be worthy, but I come not in my worthiness; I come depending upon thy Word, because thou hast commanded it, and as one anxious to be thy disciple, no matter how insignificant my worthiness. But it is hard to do this. For we are hindered by our natural disposition to look more to ourselves than to the lips of Christ and the words proceeding from them. Human nature is constrained to such a course by its desire securely to rely upon itself; where it cannot do this, it will not move. Let this suffice for the first part.

260. In the second place, a promise is attached to this commandment, as mentioned above, which should most

forcibly prompt and impel us. Here stand the loving and precious words: "This is my body, given for you. This is my blood, shed for you for the remission of sins." These words, I said, are not preached to wood and stone, but to me and to you; otherwise Christ might as well have been silent and have refrained from instituting a Sacrament. Therefore, reflect, and include yourself in this word "you," that he may not speak with you in vain.

261. In this Sacrament he offers us all the treasures he brought from heaven for us, to which he invites us most graciously in other passages; as when he says in Matthew 11, 28: "Come unto me all ye that labor and are heavy laden and I will give you rest." Now it is a sin and a shame that, when he tenderly and faithfully calls and exhorts us to possess ourselves of the greatest and most precious blessing, we should want to be strangers to it—neglecting the Lord's Supper so long that at length, cold and hardened, we have lost all desire and love for it.

Beware of regarding the Sacrament as a dangerous thing from which to flee. It is rather an exceedingly salutary and soothing medicine, helpful and quickening to both soul and body; for when the soul has been cured, the body has benefited, likewise. Why, then, act, as if the Sacrament were a poison which we eat to our death? That those who despise the Sacrament and lead unchristian lives receive it to their hurt and condemnation is undeniable. For such, the Lord's Supper can be no more beneficial than can the food be to a patient who willfully disobeys the advice of his physician in what he eats. But they who feel their weakness and are anxious to be rid of it, desirous of help, must not regard and use the Sacrament otherwise than as a precious antidote against the poison in their own systems. Here in the Lord's Supper you receive from the lips of Christ forgiveness of sins, which includes and brings with it God's grace and Spirit, with all their gifts, protection, refuge and power against death and the devil and all evil.

262. Thus, you have on God's part both Christ's command and promise, while on your part you should be im-

pelled by your own need, which weighs upon you and for the sake of which comes this command, invitation and promise. For Christ himself says in Matthew 9, 12: "They that are whole have no need of a physician, but they that are sick." The sick are those weary and heavy laden with sin, fear of death, and trials by the flesh and the devil. If you are heavy laden and feel your infirmities, then go joyfully to the Sacrament and be refreshed, comforted and strengthened. If you wait till you are rid of your burden to come pure and worthy to the Sacrament, then you must stay away forever; for he passes judgment and says, If you are pure and godly, you have no need of me and I have no need of you. Hence, they alone are unworthy who do not feel their infirmities and will not admit themselves to be sinners.

263. But you ask: What shall I do if I cannot feel this need, nor experience hunger and thirst for the Sacrament? I answer: For those who do not feel their need, I know of no better counsel than that they deeply explore their own bosoms and see if they are not made also of flesh and blood. If you discover that you are, then you will be benefited by turning to Paul's Epistle to the Galations (5, 19-21) and hearing what are the fruits of the flesh: "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like." Therefore, if you cannot feel the need, still believe the Scriptures; they will tell you no lie, for they know your flesh better than you do yourself. Yea, Paul further concludes; "I know that in me, that is, in my flesh, dwelleth no good thing." Rom 7, 18. If Paul dares to speak thus of his flesh, surely we will not pretend to be better or holier than he. That we do not feel our sin is all the worse; for it is a sign that our flesh is leprous flesh, which feels nothing and yet its disease rages and consumes all around it. As we said, even if you are utterly dead in sin, believe the Scriptures, which pass this judgment upon you. In short, the less you feel your sins

and infirmities, the more reason you have to go to the Sacrament to seek a remedy.

264. In the second place, look about you and see if you are not in the world; or if you do not know it, then ask your neighbor about it. And if you are in the world, think not that sin and misery shall not visit you. Then conduct yourself as one who would be godly and hold to the Gospel, and observe if no one will be your foe, doing you injury, injustice and violence and thus giving you occasion for sin and wrong-doing. If you have not experienced this opposition, then learn it from the Scriptures, which everywhere testify to such conduct on the part of the world.

265. Besides the flesh and the world, you will have the devil about you, whom you will not completely tread under foot; for Christ our Lord himself could not escape his temptations. Now, what is the devil? Nothing else than what the Scriptures call him, a liar and a murderer. Jn 8, 44. A liar, who misleads the heart from God's Word and blinds it, making you unable to feel your need and to come to Christ. A murderer, who envies you your life every hour of your existence. If you could see the many daggers, spears and darts that are aimed at you every moment, you would be glad to come to the Sacrament as often as possible. The only reason that people go on in their own security so heedlessly, is because they do not think nor believe themselves in the flesh, in the wicked world and under the rulership of the devil. Therefore make up your mind to try this: examine yourself; look around; be sure you adhere to the Scriptures. If even then you feel nothing, you have all the more need to utter your lament to God and to your brother. Then let others counsel and pray for you, and never give up until the stone has rolled from your heart. Your distress will manifest itself then and you will be assured that you have fallen twice as low as any other poor sinner and are much in need of the Lord's Supper to help you in your misery. This misery, alas! you do not see, although God gives his grace that you may feel your need more and may always grow the more hungry for the Sacrament; es-

pecially since the devil assails you and incessantly pursues to catch and ruin you body and soul, and you are not safe a moment because of him. How suddenly he might have brought you into misery and want when you least expected it!

266. Let this be said by way of exhortation, not only for us who are grown and advanced in years, but also for the young, who should be reared in the Christian doctrine and a right understanding of it. With such training, we could more easily impress upon the young the Ten Commandments, the Creed and the Lord's Prayer; they would learn them with pleasure and earnestness and practice them, thus becoming accustomed to them from their youth. It is almost useless to try to alter things with old people. We must enlighten those who are to come after us and fill our offices and do our work, that they in turn may bring up their children to be fruitful in good deeds. Thus God's Word and Christianity shall be upheld. Therefore, let every head of a family remember that he is under obligation, by virtue of the injunction and command of God, to teach or have taught to his children the things they ought to know. Since they are baptized and received into the Christian communion, they ought likewise to enjoy this fellowship of the Lord's Supper that they may serve us and be useful. For we need the help of them all in our attempt to believe, to love, to pray and to fight the devil.

Readings in Luther and the Bible on The Lord's Supper.

I. The Lord's Supper in General. Sermon preached on Holy Thursday, 1522. Vol. 11, 202-214; 223-237; 269-281; Vol. 12, 401-404. House Postil, Easter Wednesday. Dogmatical-Polemical writings against the Papists, Section II. Sermon on the New Testament. Sermon on the Sacrament of the true body of Christ and the Brotherhood, 1520.

II. The Lord's Supper in Detail. (1) The True Presence of the Body and Blood of Christ in the Sacrament. Dogmatical-Polemical writings against the Zwinglians; and against the Papists' misuse of the Sacrament, Section II. (2) The reception of the Lord's Supper. Admonition on the Sacrament of the Body and Blood of our Lord, 1530. Short Explanation of the Ten Commandments, §29 ff. Sermon on the worthy Preparation for the Reception of the Holy Communion, Holy Thursday, April 1, 1518. The worthy Reception of the Lord's Supper, Holy Thursday, March, 28, 1521. House Postil, Easter Wednesday, §31 ff. (3) The Administration of the Sacra-

ment under both forms. Instruction and Proof, to Count Albrecht of Mansfeld, June 3, 1523. Other letters. (4) Practices in Administering the Lord's Supper. The Christian Form to administer and to receive the Holy Communion, 1523.

The Fifth Part of the Catechism, like the Fourth, is considered under four headings.

I. The Nature of the Lord's Supper. What the Lord's Supper is. (a) It is the true body and blood of our Lord Jesus Christ under the bread and wine. This is written in Mt 26, 26-28; Mk 14, 22-24; Lk 22, 19-20; 1 Cor 11, 23-26. In baptism we see only the water, so here we see only the bread and wine. But as by the Word and command of God the water is a gracious water of life, so the Word of God declares we receive the body and blood of our glorified Saviour in, with and under the bread and wine. 1 Cor 10, 16; 1 Cor 11, 29; Jn 14, 6. It is not for reason to explain this, but for faith to abide by the word of Christ. (b) It was instituted by Christ himself for us Christians to eat and drink. Hence it is the ordinance of God and not of the Church. Like the passover-supper it was to be a meal of communion between Christ and his own and of his own among themselves. While the disciples were reclined with him around the table our Lord took the flat or thin cake, gave thanks, brake it, and handed it to them, saying, "Take, eat; This is my body, which is given for you." After the passover-meal he took the cup filled with wine, offered thanks to God and gave it also to his disciples, saying, "Drink ye all of it; this cup is the New Testament in my blood, which is shed for you and for many, for the remission of sins." The Old Testament or Covenant made between God and Israel on Mount Sinai was confirmed by the blood of beasts (Ex 24, 8). The New Testament or Covenant was made between God and mankind on Mount Calvary by the blood of Christ for the forgiveness of sins, offered in the Lord's Supper. 1 Cor 10, 16-17; 1 Cor 11, 26; Heb 9, 22; 10, 18.

II. The Benefits of the Lord's Supper. These are shown in the words: "Given and shed for you, for the remission of sins"; namely, that in the Sacrament, (1) forgiveness of sins, which includes all others, (2) life, in communion with God, and (3) salvation, are given us through these words. These blessings God has bestowed upon us in his Word and in Baptism, but as we have so often sinned God restores them to us in the Lord's Supper, and would thus make our Christian life complete. Jn 15, 5; 6, 53-58; 1 Jn 1, 7. "It is the food of the soul."

III. The Power of the Lord's Supper. How the Lord's Supper confers its benefits. It is not the eating and the drinking indeed that does these great things, no more than water does them in Baptism. (a) On God's part it is the words which stand here: "Given and shed for you, for the remission of sins." These words, together with the bodily eating and drinking, are the chief thing in the Sacrament. The bread and wine and body and blood are united and the forgiveness of sins conveyed to us through them. (b) On our part, faith. He that believes these words has what they say and mean, namely, the forgiveness of sins. No faith, no forgiveness. Jn 3, 36; 1 Pet 1, 13.

IV. Preparation to Partake of the Lord's Supper. (a) Worthy Communicants. Fasting and bodily preparation are

indeed a good outward discipline (1 Tim 4, 8; Rom 14, 17; Col 2, 16), but he is truly worthy and well prepared, who has faith in these words: "Given and shed for you, for the remission of sins." Inner preparation, repentance and faith, 2 Cor 13, 5; 2 Cor 7, 10; 51, 17; Mt 5, 23-24; Jn 5, 14; 1 Cor 11, 27-29; Mk 1, 14-15; Mt 3, 5-12; Tit 2, 11-14; 2 Cor 7, 10; Jas 2, 14-26.

(b) Unworthy Communicants. But he who believes not these words, or doubts, is unworthy and unprepared; for the words, "for you," require truly believing hearts. If we come to the Lord's Table with such faith, we indeed receive the body and blood of Christ; not unto forgiveness, however, but unto condemnation—unto the hardening of our hearts. God would make us blessed and cheerful children—sure of their salvation. 1 Cor 11, 29. Examine the service preparatory to the Lord's Supper. The end like the beginning of our Catechism could not be better. Baptism is assurance that God has received us as his children; but the Lord's Supper assures us that he will not let our disobedience go unpunished.

The Law, Faith and Prayer.

The three principal parts of the catechism—the Ten Commandments, the Creed and the Lord's Prayer—held their own throughout the Middle Ages down to the time of the Reformation, as the basis of popular education in the Church. And Luther valued them so highly that he declared these three parts contained in clear and thorough exposition the substance of the Scriptures, all essential homiletic material, and the essentials of Christian knowledge. An explanation of them is found not only in this treatise of 1520, but also in the Small Catechism issued in 1529, for which these three parts form the basis. June, 1516, to Lent, 1517, Luther preached on the Ten Commandments, and during Lent of 1517, he explained the Lord's Prayer.

German Text: Wittenberg edition, 6, 104; Jena, 1, 244; Altenburg, 1, 395; Leipzig, 22, 29; Erlangen, 22, 3; Walch, 10, 182; St. Louis Walch, 10, 148; Kaiser edition, 7, 194.

I. THE TEN COMMANDMENTS.

Grace and peace to all my dear friends and brethren in Christ! Among the many injurious teachings and books by which Christians are misled and deceived, and through which a vast amount of unbelief has arisen, I consider not the least those little prayer books through which a great burden is foisted upon the simple-minded in the form of the confession and enumeration of sins, and much unchristian foolishness in the form of prayers to God and his saints. Indulgences and red titles are the means of puffing these works of high-sounding names. One is called "Hortulus Animae," or "The Little Garden of the Soul"; another, "Paradisus Animae," or "The Soul's Paradise"; and so forth. Such books stand in need of a most thorough revision, or perhaps they should be entirely destroyed. And this, I think, is true likewise of the passional and legendary books, in which we find many sections contributed by the devil.

But I have not the time for such work of revision, and it is too much for me alone. I shall be content, then, with such counsel as is here given until God shall give me time to do otherwise. I will begin with this simple Christian explanation, which is to be a mirror to enable us to see our sin, and to induce us to pray in harmony with the Ten Commandments and the Lord's Prayer.

I am sure that a Christian has prayed sufficiently when he has rightly prayed the Lord's Prayer as often as he feels the need of prayer, the object of the prayer being what it may. For a good prayer does not consist in many words, but in the constant and earnest yearning of the soul for the Lord, as Christ teaches us in the sixth chapter of Matthew.

I herewith beg of everyone to put aside the Brigette prayers and all those which are embellished with indulgences, or promises, and to return to this common, simple Christian prayer. The more we practice it, the sweeter and the more delightful it becomes. To this may we be helped by the author of this prayer, our dear Lord Jesus Christ, blessed forever. Amen.

FOREWORD.

Not without God's special design has it been ordained that the common Christian man who cannot read the Scriptures shall be taught the Ten Commandments, the Creed and the Lord's Prayer. In these three parts assuredly is comprehended everything that is found in the Scriptures, and all necessary material for preaching, as also everything that a Christian should know. And it is so clearly and amply and withal so concisely and intelligibly set forth that nobody can object or excuse himself on the ground that it is too hard to remember what is needful for his salvation.

There are three things which a man must know in order to be saved:

First, he must know what he is to do and what he is to avoid. Second, when he realizes that he cannot of his own power do what is required of him, nor refrain from that which is forbidden, he must know where he should seek

and find the power necessary. In the third place, he must know how to seek and find it. The sick man is a case in point. If he would recover he must first know the nature of his illness, and also what he may do and what he may not do. Then he must know where the remedy is to be found that will enable him to do as a healthy man does. Lastly, he must desire, seek and secure that remedy. By a similar process the commandments teach a man to recognize his malady, so that he realizes and experiences what he can do and what he cannot do, what he can avoid and what he cannot avoid, with the result that he recognizes himself as a sinful and wicked man.

Then, secondly, the Creed offers grace as a remedy and he is enabled to be godly and keep the commandments. It reveals God and his mercy, made available and offered through Christ.

Thirdly, the Lord's Prayer teaches him how to desire and seek this grace, and shows how to secure it, by means of regular, humble and comforting prayer. Thus grace shall be given him and he shall be saved through the fulfilment of the commandments. These three things virtually comprise the entire Scriptures.

Accordingly we begin with the commandments, that they may teach us to recognize our sin and wickedness. This is the spiritual malady which prevents us doing, by commission and omission, as we ought.

The First Table of the Law.

The first and principal of Moses' two tables comprises the first three commandments, in which man is taught his duty to God both as to what he should do and what he should avoid. In other words, he is taught how to conduct himself toward God.

The first commandment teaches the right attitude of man's inmost heart toward God. Man's thoughts concerning God, his relations to him, and the reverence he should feel for him, are here set forth. He is taught to look to him for every blessing as to a father or a good friend; to show him fidelity, trust and love, with that constant fear

which a child feels for its father, so that he may never be grieved. Even nature teaches us that there is a God who bestows every blessing and sends help in every trouble, which is also confirmed by the idolatry of the heathen. Accordingly we read: "Thou shalt have no other gods before me."

The second commandment teaches that man, in his conversation before others, and in the attitude of his heart as well, is to show honor for the name of God. For no one is able to interpret the divine nature either to himself or to others except by the names of God. Accordingly we read: "Thou shalt not take the name of Jehovah thy God in vain."

The third commandment teaches man's duty to God as expressed in deeds—in the public service of God. We read: "Thou shalt sanctify the holy day."

These three commandments teach man his obligation to God in thought, word and deed—in his entire life.

The Second Table of the Law.

The second table of Moses comprises the other seven commandments, in which is taught what man is obliged to do and what to avoid in relation to his fellow men and his neighbors.

The first commandment of the second table tells us how we are to conduct ourselves with reference to God's representatives, namely, those in authority. For this reason it is joined immediately to those commandments which have reference to God himself. This commandment refers to father and mother, spiritual and temporal rulers, and others. It reads as follows: "Thou shalt honor thy father and thy mother."

The second commandment prescribes man's attitude toward the person of his equal, or to his neighbor. We should not do him injury, but, as necessity requires, befriend and help him. It reads: "Thou shalt not kill."

The third commandment in this group sets forth our relation to that which, after his own person, is the most precious possession of our neighbor, namely, his spouse, child or friend. We are not to destroy their honor, but

to safeguard it with all the power at our disposal. This commandment reads: "Thou shalt not commit adultery."

The fourth defines our duty to the temporal possessions of our neighbor. We are not to appropriate them nor to injure them; rather to protect them. It reads: "Thou shalt not steal."

The fifth sets forth our relation to our neighbor's good name and reputation. It should not be marred by us, but be enhanced, defended and safeguarded. It reads: "Thou shalt not bear false witness against thy neighbor."

We are forbidden, then, to injure any of our neighbor's possessions; and we are enjoined to promote them. The very law of nature convinces us of the justice and equity inherent in every one of these commandments. Not one duty toward God and our neighbor is enjoined here on the fulfilment of which every man would not insist were he God, or in the place of God or his neighbor.

The last two commandments set forth the corruption of our nature; they demand absolute freedom from covetousness and the lusts of the flesh. However, that means war for us and toil, as long as we live. These commandments are: "Thou shalt not covet thy neighbor's house. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is thy neighbor's."

A Brief Conclusion of the Ten Commandments.

Christ himself reduces the Ten Commandments to the precept: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets," Mt 7, 12. No one desires ingratitude in return for his good deeds. No one will permit another to take liberties with his good name. No one desires to be a victim of another's pride. No one is pleased with the disobedience, anger or unchastity of his spouse. No one desires to be deprived of his property; and everyone objects to being belied, defrauded and slandered. What everyone does demand, however, on the part of his neighbor is love, friendship, gratitude, kindness, truth and loyalty. And that is precisely what the Ten Commandments enjoin.

HOW THE TEN COMMANDMENTS ARE TRANSGRESSED.

The First Commandment Transgressors:

He who seeks relief from trouble through sorcery, black art or through an alliance with the devil;

He who works charms through magic formulas, as signs, herbs, spells and incantations; he who handles the divining-rod, lifts treasure by enchantment, practices crystal-gazing or the use of the magic cloaks; also he who deprives cows of their milk by the use of magic;

He who orders his work and life according to lucky and unlucky days, celestial signs and the utterances of fortune-tellers;

He who protects and charms himself, his beasts, his house, his children or any possession whatever against wolves, weapons, fire, water or injury of any kind by the use of prayers to which magical powers are attributed;

He who ascribes his troubles and adversities to the devil or to designing men, instead of receiving with love and praise all evil and all good as coming from God alone, and then making requital by showing gratitude and readier submission;

He who tempts God and rushes unnecessarily into peril of body or soul;

He who prides himself upon his godliness, wisdom or other spiritual gifts;

He who honors God and the saints merely for the sake of temporal advantage, forgetting the needs of the soul;

He who does not unfalteringly trust in God nor in all his undertakings put his confidence in divine mercy;

He whose faith wavers, or who doubts God's mercy;

He who does not, to the best of his ability, seek to safeguard others against unbelief and doubt, or to help them to attain faith and trust in God's grace.

Every species of unbelief, despair and misbelief belongs to this category of sins.

The Second Commandment Transgressors:

He who swears unnecessarily or frivolously;

He who takes a false oath or breaks his vow;

He who vows or swears to do something wrong;

He who curses by the name of God;

He who indulges in silly talk concerning God or recklessly perverts the words of Scripture;

He who fails to call upon the name of God in the time of trouble and to praise him in evil days and in good days, in adversity and in prosperity;

He who seeks glory, honor and fame through his piety, wisdom or other endowments;

He who engages in a false worship of God, as is done by the heretics and all vain-glorious saints;

He who does not praise the name of the Lord regardless of what comes to pass;

He who does not oppose others who abuse and revile the name of God or use it for evil ends.

The Third Commandment Transgressors:

He who makes the Lord's day an occasion for gluttony, carousing, gambling, dancing, lounging about or whoring;

He who is given to idleness and he who sleeps when he should be at divine service; also he who gads about or gossips instead of attending worship;

He who works or trades without necessity;

He who does not pray and meditate upon the sufferings of Christ, nor repent of his sin and plead for grace, celebrating the day solely by dressing, eating and a formal observance;

He who amid his toils and tribulations is not resigned to the dispensations of Providence;

He who is rather a help than an obstacle to others in living contrary to this commandment.

Also sluggishness in matters pertaining to God's service comes under this head.

The Fourth Commandment Transgressors:

He who is ashamed of his parents because of their poverty, their infirmity or their humble station;

He who does not supply them with the necessary food and clothing;

Even more grossly disobeys he who curses, strikes, slanders, hates them or refuses to obey;

He who does not reverence them in his heart as God commands;

He who does not honor them even when they act unjustly or harshly;

He who does not give heed to the commandments of the Christian Church in reference to fasts, holy days and other things;

He who fails to respect, slanders or grieves the office of the ministry;

He who does not honor, follow and obey his master or ruler, whether he be good or bad;

Among such transgressors are found all heretics, rebels, apostates, fugitives from justice, the obdurate and others. They transgress it who fail either to promote respect for it or to oppose its enemies.

All pride and disobedience are condemned here.

The Fifth Commandment Transgressors:

He who provokes his neighbor to anger;

He who says "Raca" to his neighbor, which implies all manner of anger and hatred;

He who says "Fatue"—"thou fool." To this category belong all utterances directed against the neighbor which imply contumely, profane invective, abuse, slander, the imputation of evil motives, the sitting in judgment upon others, ridicule and the like.

He who criticises the sins and infirmities of a neighbor instead of covering and excusing them;

He who does not forgive an enemy, nor pray for him, befriend and help him.

Here are to be mentioned all sins of anger and hatred, such as murder, war, pillage, arson, strife, contention, envy, malicious joy at the sufferings of others.

Furthermore, he transgresses this commandment who is averse to works of mercy, even though this spirit is manifested only against an enemy;

He who sets people by the ears and stirs up trouble;

He who creates discord among people;

He who does not seek to reconcile those who are estranged;

He who does not oppose and prevent passion and contention wherever possible.

The Sixth Commandment Transgressors:

He who ruins a virgin, commits adultery, incest or any unchaste act;

He who is guilty of the monosexual crime or of any of the nameless crimes against nature;

He who by impure conversation, songs, stories or pictures incites and evinces evil lust;

He who arouses his passions and pollutes himself by unlawful objects of vision or touch, by thought or suggestion.

He who fails to remove the causes of the evil under consideration: intemperate eating and drinking, sluggishness, aversion to work, late rising and undue familiarity between man and woman;

The person who arouses the passions of others by lewd dress or gestures;

He who acts as accessory for others by offering the use of his house or by furnishing shelter, help and opportunity to commit this sin;

He who does not, in word and deed, safeguard the chastity of others.

The Seventh Commandment Transgressors:

He who is a thief, a robber, a miser or a usurer;

He who employs false weights and measures, or misrepresents his goods;

He who acquires a legacy, and he who levies taxes by unrighteous methods.

He who withholds from the laborer his hire, and he who repudiates his debt;

He who refuses to lend a neighbor when he is in need, or exacts interest from such a one;

He who is guilty of avarice and eager for wealth; he who

refuses to surrender the property of others, or receives stolen goods;

He who does not seek to avert injury from others;

He who does not warn others against injury;

He who deprives his neighbor of his legitimate profit;

He who looks upon his neighbor's success with envy.

The Eighth Commandment Transgressors:

He who conceals and suppresses the truth before a tribunal of justice;

He who compasses another man's injury by falsehood and deception.

Here belong the vicious flatterers, tale-bearers and the double-faced;

Also those who search the righteous life, deeds and words of a neighbor for occasion to misrepresent and slander him;

He who gives ear to evil tongues and encourages rather than opposes them;

He who does not employ his tongue to protect the good name of his neighbor;

He who does not rebuke the slanderer;

He who does not make it his rule to speak well of everybody and to conceal what is evil;

He who fails to champion the truth but suppresses it.

The Last Two Commandments

are not an element of confession, but the aim and ideal we are to reach, and toward which we are to strive by the help and power of God. For concupiscence will not be entirely dead until the flesh has been ground to dust and a new creation experienced.

The five senses receive attention in the fifth and the sixth commandments.

The works of mercy, of which we distinguish six kinds, are found in the fifth and the seventh commandments.

Of the seven mortal sins, pride is treated in the first and the second; unchastity in the sixth; anger and hatred in the fifth; gluttony in the sixth; laziness in the third and probably in all the others.

The sin of complicity is condemned in every command-

ment, inasmuch as by directing, advising and abetting others, every commandment may be violated.

The crying and the nameless sins are comprehended in the fifth, the sixth and the seventh commandments.

All doings of this character evince grossest love of self, which seeks its own, takes from God and the neighbor what is theirs, while its possessions, its nature and its powers redound neither to the benefit of God nor to that of men. Augustine may well say, Self-love is the beginning of all sin.

From all this it follows that the commandments enjoin nothing but love, and all they prohibit is love. Only love fulfils the commandments, and only love transgresses them. For this reason Paul says, Love is the fulfilling of every commandment. With equal truth may it be said that a wicked love is the cause of every transgression of a commandment.

THE FULFILMENT OF THE TEN COMMANDMENTS.

Of the First: The fear and love of God joined to the right faith; absolute reliance upon God in all undertakings; the maintenance of a spirit of perfect resignation whether what betides is good or ill.

All that the Scriptures teach concerning faith, hope and the fear of God is here found in rudimentary form.

Of the Second: Praise, honor, blessing and worship of God's name with absolute abasement of one's own name and honor, only so God is glorified, who is everything and from whom everything comes.

All that the Scriptures teach concerning God's glory and honor, concerning the gratitude which is his due, concerning the name of God and our joy in the Scriptures, pertains to this commandment.

Of the Third: Turning to God and seeking his grace, which is done by prayer, attention to the Sacrament and the Gospel, and meditation upon the passion of Christ. Thus a spiritual preparation for the Sacrament becomes possible; for this commandment requires a soul that is poor in

spirit and brings its poverty before God as its sacrifice. Thus he becomes its God, and his works and name take shape in the soul, as the first two commandments direct.

The requirements of this commandment embrace the whole of our duty in regard to the service of God, the preaching of the Word, good works and the relative importance of soul and body, so that all our works may be God's and not our own.

Of the Fourth: Cheerful obedience, humility, submission to all authority for the sake of God without gainsaying, murmuring and complaint, as the apostle Peter teaches.

All that is taught in reference to patience, meekness, submissiveness and reverence, pertains to this commandment.

Of the Fifth: Patience, meekness, kindness, love of peace, and always and everywhere a sweet and gracious heart which is free from hatred, passion and bitterness against any person whatever, not even enemies excepted.

All that is taught concerning patience, meekness, peace and concord pertains to this commandment.

Of the Sixth: Chastity, self-restraint, the manifestation of modesty in works and words, in thoughts and features, moderation in eating, drinking, in sleep and everything else that conduces to chastity.

To this commandment pertains all that is taught concerning chastity, fasting, sobriety, temperance, prayerfulness, vigilance, industry and all things that tend to purity.

Of the Seventh: Poverty of spirit, charity, willingness to lend and to give, a life free from avarice and greed.

To this commandment pertains all that is taught concerning avarice, unrighteous gain, usury, tricks of trade, fraud and any act whereby loss is caused to others or their welfare menaced.

Of the Eighth: A peaceable, benignant tongue which hurts no one and benefits everyone, which reconciles adversaries, excuses and defends the maligned, in short, a conversation informed by truth and free from subtilty.

Under this head belongs all that is taught concerning our duty to speak or to be silent when the honor of God,

the rights, the cause and the salvation of our neighbor are at stake.

Of the Last Two: These enjoin absolute purity and an utter contempt for worldly pleasures and possessions. The perfect fulfilment of their requirements is possible only in the life to come.

All works performed in obedience to these commandments are inspired by love for others, a love which goes beyond self and embraces God and the neighbor. It does not seek its own interests, but those of God and the neighbor, freely offering itself to the service of everybody according to his need and pleasure.

It is evident, then, that in these commandments comprehensive and systematic information is given concerning all duties connected with man's life. An endeavor to perform them would mean to be occupied hour by hour with good works. This would render the performance of other, self-chosen, works and the running hither and thither in search of self-imposed tasks altogether superfluous.

All this is demonstrated by the fact that in these commandments no instruction is given in reference to what man is to do or to abstain from for his own advantage, and in reference to his claims upon others. The instruction given is limited to his obligation, both negative and positive, in relation to God and his neighbor. Thus we cannot but understand that the fulfilment of these commandments does not stand in the love of self, but in the love of others. Man inclines of his own accord to have his own advantage in view in what he does, in what he avoids, in what he plans. That man lives the best life who lives not for himself; that man lives the worst life who lives for himself. Such is the teaching of the Ten Commandments, and in the light of this teaching it is seen how few there are who live as they ought. Yea, it is impossible for any man to live as he ought. Therefore, it behooves us to learn in the next place where the strength for a good life and for the fulfilment of these commandments is to be found.

II. THE APOSTLES' CREED.

Jesus.

The Creed is divided into three parts, treating respectively of the three persons of the Holy Trinity: the first, of the Father; the second, of the Son; the third, of the Holy Spirit. The Creed contains the most important articles of faith. All other articles of belief depend upon them.

Observe that there are two ways of believing. In the first place, I may have a faith concerning God. This is the case when I hold to be true what is said concerning God. Such faith is on the same level with the assent I give to the statements concerning the Turk, the devil and hell. A faith of this kind should rather be called knowledge or information than faith.

In the second place, there is faith in God. Such faith is mine when I not only hold to be true what is said concerning God, but when I put my trust in him in such a way as to enter into personal relations with him, believing firmly that I shall find him to be and to do as I have been taught. Not in the Turk do I believe thus, nor in any other man, however highly he may be praised. I may be readily induced to believe a man's piety, but that is no reason why I should build upon him. Such faith, which ventures everything upon what it has heard concerning God, be it life or death, constitutes the Christian man, and it receives everything of God it desires. Such a faith can not tolerate a false and wicked heart; it is a living faith, such as the first commandment enjoins, which says: I am thy God; thou shalt have no other gods. The word "in" is well chosen and deserving of due attention. We do not say, I believe God the Father, or, Concerning God the Father; but, In God the Father, In Jesus Christ, In the Holy Spirit. Such faith no one may claim but God alone, and it is a confession of the divinity of Christ and of the Holy Spirit that we believe in these as we believe in the Father. And inasmuch as the faith in one person of the Trinity is identical with that in the other two, it follows that the three persons are one God.

THE FIRST ARTICLE OF THE CREED.

"I believe in God the Father Almighty, Maker of heaven and earth."

This means that I renounce the evil spirit, all idolatry, all witchcraft, all false faith.

I place my confidence in no human being upon earth, nor even in myself, nor in my power, art, possessions, piety or anything I may have.

I put my trust in no creature, be it in heaven or upon earth.

I venture to put my trust in the one God, who has created heaven and earth and is above all creatures, although absolutely beyond my sight and ken; and, further, I am not dismayed by all the wickedness of the devil and his associates, for my God is above them all.

Though I should be forsaken and persecuted by all men, nevertheless I shall believe in God.

Although I may be poor and humble, unlearned and despised, ay, bereft of everything, I shall believe none the less in God.

I believe, even though I am a sinner; for far above all things that are and that are not—above all sin, all virtue, above all things, soars my faith, abiding in God pure and unsullied, as the first commandment enjoins upon me.

Nor will I tempt him by asking a sign of him.

No matter how long he tarries, I will trust in him. I will prescribe no bounds for him as to purpose, time, measure and method; in sincere and upright faith I leave all things to his divine will.

Since he is almighty, what can I lack that he is unable to give or perform?

Since he is the Creator of heaven and earth and Lord of all things, who will deprive me of anything or harm me? Indeed, how can all things fail to serve my welfare since I enjoy his favor, and all things are under his authority and control?

Being God, he possesses both the power and the wisdom

to secure my highest welfare; being Father, he will surely do that which is best, and delight in doing so.

Inasmuch as I doubt none of these things, and put my trust in him, I am sure of being his child, servant and heir forever; and I shall receive even according to my faith.

THE SECOND ARTICLE OF THE CREED.

"I believe in Jesus Christ, his only son, our Lord."

This means: I believe not only that Jesus Christ is eternal and divine by nature, being begotten in eternity as God's true and only Son, but also that he has received power over all things from the Father in that, according to his human nature, he has been appointed lord over myself and all creatures which, according to his divine nature, he has created with the Father.

I confess that no one can believe in the Father and find access to him through science, works, reason or anything that may be named in heaven and upon earth, except in and through Jesus Christ, his Son—through faith in his name and dominion.

"Conceived by the Holy Spirit."

I believe firmly that he was conceived by the Holy Spirit for my good, without the agency of man or of the flesh; without a natural father, or seed: and that he was so conceived for the purpose of purifying and making spiritual, through his and the almighty Father's gracious will, the sinful, carnal, impure and damnable conception of all those that believe in him.

"Born of the Virgin Mary."

I believe that he was born for me from Mary the pure virgin, without defilement of her bodily and spiritual virginity, to the end that he, according to the Father's merciful purpose, might render blessed, harmless and pure my birth, through which I became subject to sin and condemnation.

"Suffered under Pontius Pilate."

I believe that he has borne his sufferings and cross for my sins and the sins of all believers, whereby he has blessed

every tribulation and every cross, thus rendering them beneficial and profitable.

"Was crucified, dead and buried."

I believe that he suffered death and burial in order to destroy and to bury my sins and those of all believers; and that thereby temporal death has been rendered harmless, profitable and salutary.

"He descended into hell."

I believe that he descended into hell in order to quench and to crush for my good and that of all believers, the devil and all his might, wiles and wickedness, thus breaking his power henceforth to harm me; and I believe that he has redeemed me from the torments of hell, rendering them harmless and profitable for me.

"The third day he rose again from the dead."

I believe that on the third day he rose from the dead in order to give me and all believers newness of life, thus awakening me by his grace and Spirit to a life in which I ever shun what is sinful and serve him in every grace and every virtue.

"He ascended into heaven, and sitteth on the right hand of God the Father Almighty."

I believe that he ascended into heaven and has received from the Father power and honor above all angels and creatures; that he accordingly sits at the right hand of God; that is, that he is king and lord over all that belongs to God, whether it be in heaven, in hell or on earth. For this reason he can help me and all believers in every need, in defiance of all our adversaries and enemies.

"From thence he shall come to judge the quick and the dead."

Thence, from heaven, he shall return on the last day, to judge the living that shall then be found on the earth, and the dead who meanwhile have passed away; I believe that all men, all angels and devils shall be haled before his judgment-seat and behold him face to face; and I believe that he shall deliver my body and those of all believers from death and every infirmity, that he shall mete out

eternal punishment to our foes and adversaries and deliver us from their power forever.

THE THIRD ARTICLE OF THE CREED.

"I believe in the Holy Spirit."

That is, I not only believe that the Holy Spirit, in his union with the Father and the Son, is truly God; I also believe that the coming to the Father through Christ, his life, passion and death, and whatever is related thereto, is rendered possible and obtained only through the agency of the Holy Spirit. Through Christ and in Christ, I am moved, aroused, invited and drawn to God. But the power through which this is done is the Holy Spirit, who restores me to life, holiness and a spiritual existence. Thus he brings me to the Father; for he is the power by which the Father, through and in Christ, works, and gives life.

"The holy Christian Church."

I believe that there exists on earth, throughout the entire world, but one holy universal Christian church, which is nothing else than the communion of saints—of the righteous and believing people on earth. And it is gathered, preserved and governed by the Holy Spirit, and daily increased by means of the Sacraments and the Word of God.

I believe that no one can be saved unless he is found in this communion, is in hearty fellowship with her and makes her faith, her Word, her Sacrament, her love, his own. I believe that no Jew, no heretic, no heathen or any of her adversaries can find salvation unless he has been reconciled and restored to fellowship and concord with this Church in all things.

"The communion of saints."

I believe that in this Christian communion all things are in common, and that no one has exclusive possession of his own. For this reason I, and every believer, must be benefited, succored and strengthened by the prayers and good works of the entire communion at all times, in life and in death. Thus each bears the burdens of the other, as Saint Paul teaches in Galatians 6, 2.

"The forgiveness of sins."

I believe that in this communion, but nowhere else, there is forgiveness of sin; that outside her pale there is no provision for the forgiveness of sin, however numerous and conspicuous good works may be; that the number, the greatness and the frequency of sins within her pale cannot override the provision existing for forgiveness as long as this one communion abides. To her Christ gives the keys, saying: "What things soever ye shall bind on earth shall be bound in heaven." Mt 18, 18. The same in substance is said by Christ to Peter, an individual, as the representative of each true church, "Whatsoever thou shalt bind," etc. Mt. 16, 19.

"The resurrection of the body."

I believe that there shall be a resurrection of the dead, when, through the same Holy Spirit, there shall be an awakening of all flesh. I believe that all mankind, both the good and the wicked, shall arise in the body; that the very flesh which has died and been buried, which has perished and in many ways been destroyed, shall return and be made alive.

"And the life everlasting."

I believe that the resurrection shall be succeeded by an everlasting life on the part of believers, and an everlasting death on the part of sinners.

"Amen."

And in no way do I doubt that the Father, through his Son Jesus Christ, our Lord, and the power of the Holy Spirit, will cause me to experience all these things. This is what is meant by the word "Amen," which signifies that these things are certain and shall surely come to pass.

III. THE LORD'S PRAYER.

The Cry of Faith: "Our Father Who art in Heaven."

The Meaning: O Almighty God, through thine endless mercy thou hast permitted us to come to thee, commanding and teaching us, through thy dear Son, our Lord Jesus Christ, that we, through his merits and mediatorship, shall call and look upon thee as Father; although thou canst, in all justice, be a severe judge over us sinners, who have sinned

so much and so grievously against thy holy and most precious will and have called forth thine anger.

But because of these thy mercies we pray that thou wilt, through the same grace, put into our hearts the comforting assurance of thy paternal love, and permit us to taste the sweetness of that childlike assurance which joyfully calls thee "Father," and loves thee and calls upon thee in every time of trouble. Guard us that we may remain thy children, and permit not our guilt to change thee, most loving Father, into a terrible judge, and ourselves, thy children, into thy enemies.

Thou desirest us to call thee not only "Father," but also "Our Father," and thus in brotherly unity to pray for all thy children. Therefore, give us unity and brotherly love, that we may recognize each other as true brothers and sisters, and pray to thee as our common and dear Father for each of the brotherhood of mankind, as one child pleads with its father in behalf of the other.

Let none among us seek at thy throne his own advantage and forget his neighbor's good. May we lay aside all hatred, envy and contentions and live with each other as true and righteous children of God, so that in this fellowship we may be able to say not merely "My Father," but "Our Father."

Thou art not an earthly father to us, one who is in this world. Thou art in heaven, a spiritual Father. Thou canst never die. Thou art never perplexed and helpless, as is our father according to the flesh here below. Thou dost thus show us that thou art an immeasurably better father, thus teaching us to despise, in comparison with thee, earthly fatherhood, homeland, friends, possessions and whatever is flesh and blood.

Grant us, then, O Father, that we likewise may be thy heavenly children. Teach us to care only for our souls and our heavenly inheritance. May we not become children of this world in that our earthly homeland and inheritance deceive, infatuate or hinder us. Thus shall we be able in truth to say: "Our heavenly Father." Then shall we truly be thy heavenly children.

The First Petition: "Hallowed be Thy Name."

The Meaning: O Almighty God, dear heavenly Father, we deplore the fact that thy holy name is often profaned, blasphemed and dishonored in this wretched vale of tears. It is put to many uses where thy honor has no part. It is abused in many ways in sin. A shameless life is truly a disgrace and a dishonor to thy holy name.

Bestow upon us, then, thy divine grace, that we may guard against all things which do not tend to the honor and praise of thy holy name. Grant that all witchcraft and false blessings may be put away. Grant that thy name may cease to be used to conjure the devil's or any creature's help. Grant that all unbelief and superstition may be rooted out; that heresy and false doctrine parading in thy name may come to naught. Grant that falsehood, when decked as truth, piety or holiness, may deceive no one.

Grant that none may curse, lie or deceive by thy name. Protect us against false comfort devised in thy name. Protect us against all spiritual pride and the empty honor of earthly glory and fame. Teach us, in our every need and affliction, to call upon thy holy name. Teach us, in the anguish of conscience and in the hour of death, not to forget thy name. Grant that all our possessions, words and deeds may be used alone to thy praise and honor. May we use none of these things for ourselves; for they all are thine. Guard us against the shameful vice of ingratitude.

Grant that through our good works and life all others may be induced to praise, not us, but thee in us, and to honor thy name. Grant that our evil deeds or infirmities may cause no one to take offense, to the dishonor of thy name or to the neglect of thy praise. Let us desire nothing, either for time or for eternity, which is not consistent with the praise and glory of thy name; and if we should pray for these things, then heed not our folly. Grant that our lives may be such as to prove that we are the true children of God, so that thy fatherly name may not be falsely or in vain proclaimed to us. Amen.

All psalms and prayers to God's praise, all songs of

thanksgiving and the entire Hallelujah are forms of this petition.

The Second Petition: "Thy Kingdom Come."

The Meaning: This wretched life is a kingdom of all sin and wickedness. Its master is the evil spirit, the source and chief contriver of every kind of wickedness and sin. But thy kingdom is a kingdom of all grace and of all virtues. The Lord Jesus Christ, thy dear Son, in whom is found, and by whom is given, every grace and virtue, is its ruler. Grant us, then, above all things a true and abiding faith in Christ and an unshaken hope in thy mercy, so that we may overcome the dread of our sinful consciences. Work in us a devoted love for thee and for all men. Guard us against unbelief and despair, and against being possessed of envy.

Protect us against the filthy desires of unchastity, and help us to preserve the virginity and purity of our souls and bodies. Deliver us from contentions, from war and discord, and grant us the blessings of thy kingdom: peace, concord and unbroken quiet. May, by thy help, neither anger nor any other kind of bitterness cause the downfall of this kingdom within us, but may, through thy grace, unmixed sweetness and brotherly devotion, kindliness, moderation and meekness rule in us. Let not our hearts be surcharged with grief and sorrow, but let joy and pleasure in thy grace fill our souls.

Finally, grant us deliverance from all sin; may we, strong in thy grace, in virtue and good works, become thy kingdom; thus shall our hearts, minds and thoughts, and all our powers, inwardly and outwardly, most humbly submit to thy commandments, and do thy will; and, being governed by thee alone, we shall cease following the flesh, the world and the devil.

Cause thy kingdom which has begun in us to grow, and daily to strengthen its hold upon us, to the end that we may be safe from the deceptions of wickedness, from indifference to thy service and from backsliding. Grant that we may be influenced by the serious purpose not only to make a start

in godliness, but to persevere therein, and to attain its consummation, as the prophet has said: "Lighten mine eyes, lest I sleep the sleep of death; lest mine enemy say, I have prevailed against him; lest mine adversaries rejoice when I am moved." Ps 13, 3 ff.

Grant that we may remain steadfast, and that thy kingdom which is to come may perfect and complete thy kingdom here begun in us. Deliver us from this sinful life, so full of perils. Arouse in us the longing for the life to come and scorn for the life that now is. Help us not to fear death, but to welcome it. Release us from the fetters and love which bind us to the present life, that we may realize the fulness of thy kingdom.

The psalms, hymns and prayers in which we ask God for grace and virtue may be classed with this petition.

The Third Petition: "Thy Will be Done, as in Heaven, so on Earth."

The Meaning: Our will as opposed to thy will is never good. It is at all times wicked. Thy will is always the best. It is to be loved and to be desired above all things. Therefore, have mercy upon us, O loving Father, and never give us our will in anything. Grant and teach us perfect and complete patience when our will is defeated or hindered. When one crosses our will by anything that he may say or leave unsaid, by anything that he may do or leave undone, help us not to become enraged and angered, and, in that state of mind, to curse, complain, scold, judge, condemn or strive. When our will is opposed or hindered by others, may we, by thy help, humbly yield to them, and, instead of resisting them, praise, bless and favor them as those who carry out thy divine will over against our own.

Give us grace cheerfully to bear disease, poverty, reproach, suffering and adversity, and help us to recognize that these things are sent because it is thy divine will that we therein crucify our own will. Make us willing to endure injustice, and restrain us from taking vengeance. Suffer us not to repay evil with evil, to oppose violence with violence, but rather to find our pleasure in thy will which sends the trials,

and thus praise and thank thee. Let us not place that which befalls us contrary to thy will at the door of Satan or wicked men, but recognize in it thy divine will which directs all things for the purpose of increasing our happiness in thy kingdom by hindering our will.

Grant that we may willingly and cheerfully enter into death, accepting it as thy will; so that we may not disobey thee by impatience and despair. Restrain the desire of our members—our eyes, our tongues, our hearts, our hands and feet. Suffer them not to have their own will. Make them subject to thy will, firmly held and subdued therein. Protect us against all wicked, rebellious, hard-hearted, stiff-necked and stubborn self-will.

Give us true obedience, perfect and unquestioning submission in all things, spiritual and terrestrial, eternal and temporal. Preserve us from the abominable vices of backbiting, slandering, gossiping, unmercifully judging, condemning others, or striving with them. Save us from the calamity and the evil of such a tongue. When we see or hear anything on the part of others which arouses our censure or indignation, teach us to be silent, to cover it, to bring our complaints before thee alone and to leave everything to thy will, thus manifesting forgiveness and sympathy toward those who sin against us.

Teach us that no one can harm us without harming himself at the same time a thousand times more in thy sight. Thus may we be rather moved to mercy than to anger; to pity than to resentment. Help us not to rejoice at the misfortune of those who do not as we approve or who have done us harm, or have, by something in their lives, given us displeasure. Help us, on the other hand, never to begrudge them success.

Under this petition may be classed those psalms and prayers in which we ask help against the secret sins and enemies in our hearts.

The Fourth Petition: "Give Us this Day Our Daily Bread."

The Meaning: This bread is our Lord Jesus Christ, who

feeds and comforts our souls. Therefore, O heavenly Father, grant us thy grace that the life of Christ, his Word, work and passion may be proclaimed to us and all the world; yea, that we and all the world may appropriate and ever keep these blessings. Let his Word and work be throughout our lives a powerful example and a mirror of all virtues. Grant that in suffering and adversity we may find strength and comfort in his suffering and cross. Through his death may we in firm faith vanquish our death and thus fearlessly follow our beloved leader into the life beyond.

Grant that by thy grace all preachers may proclaim Christ and thy Word with power and blessing in all the world. Enable all hearers of thy Word to learn to know Christ and truly thereby to amend their lives. Graciously expel from thy holy Church every alien message and doctrine in which Christ is not taught. Show thy mercy to all bishops, priests, ministers and rulers, that they, enlightened by thy grace, may rightly instruct and guide us by word and example. And should the example of any ruler be evil, safeguard those of weak faith against offense.

Protect us from heretical and apostate teachers, so that the bread of the unalloyed doctrine and Word of Christ may be preserved to us. May we, by thy grace, rightly contemplate the sufferings of Christ, lay hold of them in sincerity, and experience their blessing in our lives. Let us not be deprived, in our last hour, of the blessings of Christ's death. Grant that all pastors may administer the blessed Sacraments worthily, to the end that all Christendom may grow stronger thereby. Grant that we and all Christians, when our time has come, may, by thy grace, receive the holy Sacrament unto salvation. And, finally, give us our daily bread, that Christ may remain in us and we in him, and that the name "Christians," which we have received from him, may not be borne by us to our shame.

Under this petition come all prayers or psalms uttered in behalf of rulers, and especially those asking deliverance from false teachers, Jews, heretics and any who err in teaching

of any kind; and also those uttered in behalf of the troubled and disconsolate.

The Fifth Petition: "And Forgive Us Our Debts, as We also Have Forgiven Our Debtors."

The Meaning: To this petition the condition is attached that we are first to forgive our debtors. When we have done this, then we can say, "Forgive us our debts." Above, in the third petition, we prayed that God's will be done; for it is his purpose that we should suffer all things patiently, not return evil for evil, nor seek to avenge ourselves, but should return good for evil after the manner of our Father in heaven, who causes his sun to rise over the good and the wicked and sends his rain upon those who thank him and those who do not. Mt 5, 45. Hence we pray thus: O Father, now and in our last hour give comfort to our consciences, dismayed as they are and shall be by our sins and by thy judgment. Grant to our hearts thy peace; so shall we await thy judgment with joy. Do not judge us with severity, for in thy judgment no man shall be justified. Ps 143, 2. Teach us, dear Father, not to trust in ourselves nor to seek comfort in ourselves by looking to our own work or merit, but in sincerity and with firm resolve to consign ourselves to thy mercy and to build upon that alone. Likewise, let us not despair on account of our blameworthy, sinful life; let us value thy mercy as higher, wider and stronger than all our life.

Help all men who are in mortal danger and in the distress of despair, especially our particular friend N. or N. Forgive them and us all our debts; comfort them and let them be acceptable unto thee according to thy mercy.

Return thy grace for our wickedness, as thou hast commanded us to do. Now and in our last hour, and in all anguish of conscience, silence the evil spirit, our vile slanderer, accuser and exaggerator of our sins. Likewise, we shall give due heed lest we slander others and exaggerate their sins. Do not judge us according to the accusations of the devil and of a wretched conscience. Do not listen to the voice of our accusers, who accuse us before thee day

and night, as we shall not listen to those who slander and accuse others.

Relieve us from the heavy burden of sin and an evil conscience; so, trusting in thy mercy, we shall live and die, suffer and labor, with light and joyful hearts.

Under this petition come all psalms, hymns and prayers in which we appeal to God for mercy upon our sins.

The Sixth Petition: "And Bring Us Not into Temptation."

The Meaning: There is a three-fold source of temptation, or trial; the flesh, the world, the devil. For this reason we pray: Dear Father, grant us grace that we may conquer the lusts of our flesh. Help us in our efforts to exercise moderation in reference to eating and drinking, and also in the enjoyment of sleep, leisure and diversion. Help us to train and discipline the flesh for good works through fasting, moderation in food, dress and recreation, by industry, by watching and prayer. The evil propensity of the flesh toward unchastity, all its desires and promptings may we destroy, nailing them to the cross with Christ; so we shall withstand and spurn its temptation. When we behold beauty in the shape of a human form, of a painting or of any creature whatever, may we not experience temptation, but make use of the occasion to prize purity and to behold thy praise in thy creatures. When anything sweet comes to our ears, or anything pleasant to our senses, may we see therein not the opportunity of desire, but an occasion of singing thy praise and glory.

Protect us against the great evil of avarice and against the desire for the riches of this world. Save us from seeking worldly honor and power, yea, from the very desire for them. May the world's duplicity, her false show and blandishments, never beguile us. May the troubles and adversities in the world not provoke us to impatience, revenge, anger or other faults. Let us, by thy aid, renounce and forsake the lies and deceptions of the world, her promises, her falseness, her good things and evil things; let us do this with a determination that shall grow stronger day by day.

Guard us against all suggestions of the devil, that we may not despise thee by pride, self-complacency or like faults, in consequence of wealth, noble descent, accomplishments, personal beauty or other blessings which thou hast bestowed. Let us not, from any cause whatever, fall victims to hate and envy. And, when our faith is tried, now and in our last hour, let us not fall into despair.

We commend to thee, heavenly Father, all those who struggle against temptation, no matter in what form it makes its assault. Come to the rescue of those who are still standing. Raise once more those prostrate from their fall. Grant us thy grace, that in this wretched and uncertain life, in which numerous foes ceaselessly surround us, we may bravely fight, nerved by a strong, valiant faith, and thus obtain the eternal crown.

The Seventh Petition: "But Deliver Us from Evil."

The Meaning: This petition is first of all an entreaty for deliverance from evil in the form of pain or penalty. The holy Church voices it in her litanies: Deliver us, O Father, from thine eternal wrath and the torments of hell. In death and on the last day, deliver us from the severity of thy judgment. From a cruel, sudden death, deliver us. Protect us against flood and fire, lightning and hail. Protect us against famine and want. Protect us against war and bloodshed, against plague and pestilence; against the French and all other evils protect us. Protect us against all bodily ills and distress whenever such favor accords with the honor of thy name, the growth of thy kingdom and with thy divine will.

"Amen."

Grant us, O God, the sure fulfilment of all our petitions. Permit us not to doubt that thou hast heard us and shalt hear us again, since our petitions are yea with thee, and not nay or uncertain. Therefore we say cheerfully, Amen; this is true and certain; Amen.

The Three Universal Creeds.

These confessions of the universal Christian Church Luther translated into the German language and explained them for the purpose of proving that he belonged to the true and not to a false church. The Nicene Creed he placed at the end and the other three at the beginning of this treatise. Four editions were printed at Wittenberg in 1538.

German Text: Wittenberg edition, 6, 122; Jena, 6, 572; Altenburg, 6, 1255; Leipzig, 22, 102; Erlangen, 23, 250; Walch, 10, 1195; St. Louis Walch, 10, 992.

Although I have, in previous writings on the subject of faith, described at length both its nature and its power, and have not failed to make known my faith and the position I intend to maintain, the devil continues to seek new intrigues against me. For this reason I have decided, as a matter of supererogation, to issue conjointly the three Symbols, or Creeds, which have been received, read and chanted throughout the Church. I do this for the purpose of affirming once more that I am at one with the true Christian Church which has maintained these Symbols, or Confessions, to this day, and not with the false, vainglorious church, which is the worst enemy of the true Church, having added to such beautiful confessions any amount of idolatry. Likewise, Israel joined in olden times to the beautiful, divinely-instituted worship in the temple a great amount of idolatrous worship, conducted in valleys, upon mountains and in groves. Notwithstanding it claimed to be the true people of God, a claim which did not prevent them from killing and persecuting the prophets, and finally even Christ the Lord himself.

The first Symbol, that of the apostles, is clearly entitled to precedence. Briefly and concisely it gives expression to the elements of the Christian faith, for which reason children and the uninstructed can apprehend it with ease.

The second, the Athanasian Creed, is longer. On account of the Arians, it gives particular prominence to the article on Jesus Christ, and shows that he is the only Son of God and our Lord, who claims the same faith from us as the Father in accordance with the words of the first Symbol: I believe in God * * * and in Jesus.

This is the truth which St. Athanasius deals with and establishes in his Symbol, which is to all intents and purposes an apology of the first Creed.

The third Symbol is ascribed to Augustine and Ambrose and is said to have been chanted after St. Augustine's baptism. Be that as it may, it hurts no one to believe it; in either case it is a splendid Symbol or Confession, regardless of its author. Its form is that of a chant, whereby it is adapted not only to the purpose of a confession of the true faith, but also to that of praising and thanking God.

May no one judge me too severely for rendering the words "increatus, immensus" by "uncreated, infinite" (ungeschaffen, unermesslich). I was quite aware that in our language such words seem inelegant. This is true especially of the meaning which our highlanders attach to the term "ungeschaffen." But necessity compelled the adoption of such terms; and the fact that such words as "ungeschaffen" may have been misused, shall not divert me from my purpose. Whoever can do better may try his hand; let him see whether he can escape the censor and critic.

THE FIRST CREED OR CONFESSION

Is that general confession of the apostles in which is laid down the foundation of the Christian faith. It is:

> I believe in God the Father Almighty, Maker of heaven and earth:
>
> And in Jesus Christ his only Son, our Lord; who was conceived of the Holy Spirit, born of the Virgin Mary;

suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Spirit; the Holy Christian Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

THE SECOND CREED OR CONFESSION

Is called the Creed of Athanasius, because it was drawn up by him to oppose the Arian heretics. It is:

Whosoever will be saved, before all things it is necessary that he hold the true Christian faith.

Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the true Christian faith is this: that we worship one God in trinity, and trinity in unity.

Neither confounding the persons, nor dividing the substance.

For there is one person of the Father, another of the Son and another of the Holy Spirit.

But the Godhead of the Father, of the Son and of the Holy Spirit is all one: the glory equal, the majesty coeternal.

Such as the Father is, such is the Son and such is the Holy Spirit.

The Father uncreated, the Son uncreated and the Holy Spirit uncreated.

The Father incomprehensible,[1] the Son incomprehensible and the Holy Spirit incomprehensible.

The Father eternal, the Son eternal and the Holy Spirit eternal. And yet they are not three Eternals, but one Eternal.

As also there are not three incomprehensibles nor

[1] Unlimited (unermesslich), whose substance and power are unmeasurable.—Luther's marginal note.

three uncreated;* but one uncreated and one incomprehensible.

So likewise the Father is almighty, the Son almighty and the Holy Spirit almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God and the Holy Spirit is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord and the Holy Spirit is Lord.

And yet not three Lords, but one Lord.

For like as we are compelled by the Christian truth to acknowledge every person by himself to be God and Lord,

So are we forbidden by the true Christian religion to say there be three Gods, or three Lords.

The Father is made of none, neither created nor begotten.

The Son is of the Father alone, not made nor created, but begotten.

The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.

And in the Trinity none is before or after the other; none is greater or less than another.

But the whole three persons are co-eternal together, and co-equal:

So that in all things, as is aforesaid, the unity in trinity, and the trinity in unity, is to be worshiped.

He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.

*Uncreated (ungeschaffen), whose substance has neither beginning nor end, and is no creature.—Luther's marginal note.

For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man.

God, of the Substance of the Father, begotten before the worlds; and Man, of the substance of his mother, born in the world;

Perfect God and perfect Man; of a reasonable soul and human flesh subsisting.

Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood.

Who, although he be God and man, yet he is not two, but one Christ.

One; not by conversion of the Godhead into flesh, but by taking the manhood into God.

One altogether; not by confusion of Substance, but by unity of person.

For as the reasonable soul and flesh is one man, so God and man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven; he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies, and shall give account for their own works.

And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the true Christian faith, which, except a man believe faithfully, he cannot be saved.

THE THIRD CREED OR CONFESSION,

Which is ascribed to Ambrose and Augustine, is that well-known hymn, "Te Deum."

We praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all angels cry aloud; the heavens, and all the powers therein.

To thee Cherubim and Seraphim continually do cry,
Holy, holy, holy, Lord God of Sabaoth;
Heaven and earth are full of the majesty of thy glory.
The glorious company of the Apostles praise thee.
The goodly fellowship of the Prophets praise thee.
The noble army of Martyrs praise thee.
The holy Church throughout all the world doth acknowledge thee;
The Father of an infinite Majesty.
Thine adorable, true and only Son;
Also the Holy Spirit, the Comforter.
Thou art the King of Glory, O Christ.
Thou art the everlasting Son of the Father.
When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a Virgin.
When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God, in the glory of the Father.
We believe that thou shalt come to be our judge.
We therefore pray thee, Help thy servants whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy Saints in glory everlasting.
O Lord, save thy people, and bless thine heritage.
Govern them and lift them up for ever.
Day by day we magnify thee.
And we worship thy name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let thy mercy be upon us, as our trust is in thee.
O Lord, in thee have I trusted, let me never be confounded.

1. The history of the Church Universal has confirmed in me the conviction that those who have had and maintained the central article in its integrity, that of Jesus Christ, have remained safely intrenched in their Christian faith.

They may, in other matters, not have been free from error and sin,—they were finally preserved, nevertheless. He who steadfastly holds to the doctrine that Jesus Christ is true God and true man, who died and rose again for us, will acquiesce in and heartily assent to all the other articles of the Christian faith. Paul's saying in Ephesians 1, 22, is true —that Christ is the chief treasure, the basis, the foundation, the sum total, to whom all are drawn and under whom all are gathered. And in him are hidden all the treasures of wisdom and knowledge, Col 2, 3. Christ himself says in John 15, 5: "He that abideth in me, and I in him, the same beareth much fruit." And in Luke 11, 23: "He that is not with me is against me; and he that gathereth not with me scattereth." It is decreed, says Paul (Col 2, 9), that in Christ Jesus should dwell all the fullness of the Godhead bodily or personally. So, he who does not find or receive God in Christ will never find him. He will not find God outside of Christ, even should he mount up above the heavens or descend below hell itself, or go beyond the limits of the world. God declares that here, in Christ's human nature, which he assumed through his birth of the Virgin Mary, shall be his dwelling-place. If thou believest this, it is well for thee; but if not, do what thou wilt, thine unbelief shall change nothing in this respect, and Christ with his believers will be quite safe from thee; as he has been safe all this time from the very powers of the devil and the world.

2. On the other hand, I have also observed that all errors, heresies, idolatries, offenses, abuses and ungodliness in the Church have arisen primarily because this article, or part, of the Christian faith concerning Jesus Christ, has been either disregarded or abandoned. Clearly and rightly viewed, it is plain that all heresies militate against this precious article concerning Jesus Christ. Simeon says of Christ in Luke 2, 34, that he is set for the falling and the rising of many in Israel and for a sign which is spoken against. And Isaiah (8, 14) long before preached Christ as "a stone of stumbling and a rock of offense." He who takes offense will surely be offended at this stone, which, as Christ

himself testifies in Psalm 118, 22, lies in the way of everyone and is rejected of the builders. Also John in his epistle (2 Jn 7) gives no other nor surer sign by which to identify false and antichristian spirits than denial of Jesus Christ. All these have attempted to gain honor for themselves from coping with Christ, and shame is what they have reaped.

3. Some have attacked Christ's divinity. They have led the attack in various ways. To some he is no more than any other man, and in no sense God. Others have identified him with the Father, holding that the Father suffered for us. There have been those who believed that he may be called God in view of his superiority to all angels, and of the fact that all creatures came into being through him; denying, however, that in essence, nature and eternal existence he is divine equally with the Father.

It is passing strange how those wiseacres have racked their heads in the attempt to obviate the necessity of believing in Christ as God, endeavoring to make reason the rule, measure and master both of this article and the Scriptures. The article, however, has stood immovable, while they all have perished. It is true, however, that the devil has always sowed his seed in the hearts of his children, the unbelievers, until finally Mohammed came, who led the whole eastern world away from Christ.

4. Others have made his humanity the object of their attack, and wonderful are their performances. The Manicheans claimed that a shadow passed through Mary like a spectre, which possesses neither a true body nor a true soul. Others taught that Christ was without soul, and that the Deity controlled his body in the place of the soul. Still others maintain that he was not Mary's true son according to the process of nature. And the Jews lay claim to special wisdom for contending that he was begotten by Joseph, some among them upholding their views with arguments of unutterable turpitude. These whittle the matter down to a fine point when they argue the impossibility of three persons existing in the Godhead. The three cannot be brothers or kinsmen, they say, and on no other known

ground can they be reckoned as equal persons. What acute people who would make the nature of mortal men or of dogs the standard by which they judge the inscrutable, eternal nature of God. The gist of the matter is that the devil's rage never ceases where the love of Christ is preached in harmony with the Apostles' Creed, namely, that he, true God and true man, died for us and rose again; that Christ is the seed of the woman, who bruises the serpent's head and into whose heel the serpent in turn thrusts his venomous fang. Hence enmity continues until the final judgment.

5. And what have we under the papacy served up, the greatest and most recent saints? We have confessed that Christ is God and man. But that he as our Saviour died and rose from the dead for us—this and like truths we have denied and opposed with all our might; and we have not ceased to deny them unto this day. Some have taught that Christ died only for original sin, leaving us to make satisfaction for other sins ourselves. Others have affirmed that if we sin after baptism Christ will be of no benefit to us after that. Thus have been invented intercession of saints, pilgrimages, purgatory, masses, monasteries and numberless similar enormities, in the endeavor to reconcile Christ; as if he were not already our mediator before God, but rather our judge. And today they who aspire to be the best Christians and who boast the name of the Church, make a practice of burning at the stake their fellow men and bathing themselves in innocent blood, claiming that to be true doctrine which teaches grace and salvation through man's own works. Thus we ascribe to Christ only the honor of instituting the work of salvation. We are the heroes who complete it with glory to ourselves. Christ died for us, it is admitted, to begin the work and to effect the forgiveness of sins, but we are able to effect salvation by our works.

6. Such is the way the devil does his work. In three storm-columns he makes attack upon Christ. The first storms his divinity, the second his humanity, the third his work. Each of the three endeavors to destroy Christ. What

avails it to confess that Christ is God if one does not believe him to be man? Such partial faith has not the whole true Christ but a phantom of the devil. What avails it to confess Christ is man if one believes not he is God. What advantage to confess Christ both God and man if one does not further believe that he has become and done everything for us? Just so they performed a fruitless task who confessed that Christ died for them, etc., and yet did not believe him God, as the Arians; or did not believe him man, as the Manicheans. Truly, all three truths must be believed; that he is God, that he is man, and that he became man for us, as the Apostles' Creed teaches, conceived by the Holy Spirit, born of the Virgin Mary, suffered, was crucified, died, rose again, etc. If a single one of the constituent parts be lacking, the others also must fall. The faith must be completely rounded out. It may be feeble and subject to trial, but it must exist in its integrity, without admixture of falsehood. Feebleness of faith is not the source of ruin, but to have a false faith—that is eternal death.

7. The third column is likely to send forth many who refuse to believe the resurrection of Christ from the dead, and his sitting on the right hand of God, and those other declarations of our Creed which follow. That means to knock the bottom out of the barrel and to wind up the game in a grand finish, indeed. For thereby Christ sinks out of sight; and the world will despise the future life when Christ is despised. He who does not hope for a future life has as little need of Christ as the animals have need of paradise, since Christ's kingdom necessarily is not upon earth. He himself confesses before Pilate, in John 18, 36: "My kingdom is not of this world," etc. This false faith originated at Rome in the pope's court, and the same leaven has leavened all the spiritual orders from the cardinals down to the altarists. Romanists indeed say that Christ is God and man, and that he suffered; they even denounce the old heretics; all this is the source of their income, honor and power. But the utter lack of faith in the resurrection and eternal life proves that they are not sincere.

8. Such individuals were by the heathen called Epicureans. The poets consider them swine and so term them. The same kind of saints Christ found among his people when he came upon earth, and he called them in the Gospel "Sadducees." Much more will he find the world filled with them when he comes again from heaven. They will not be sleek, tame swine, but wholly wild ones, who shall not only despise God, but also be utterly devoid of reason and humanity. He shall come at midnight when the darkness shall have attained its blackest hue and men's wickedness its utmost height—signs characteristic of the end of the world. Thus he came in the flood, thus he came upon Egypt, thus upon Babylon.

9. There are despicable malcontents who mockingly upbraid the holy Christian Church on account of the strife, the sects, the errors, the heresies and the offenses to be found therein, as if the failure of the Church of Christ to be united and harmonious rendered the doctrine of the Gospel false and vicious. Very wise and wonderful people are these who would teach the Holy Spirit how to rule his Church. Yes, my friend, if the devil were not always eager to fasten his teeth into the heel of Christ or were compelled to desist, such a tranquil, harmonious Church would be easily forthcoming. But since he is Christ's enemy, provoking war, sects and disorder incessantly, great injustice is done the dear Church when the blame for such discord and confusion is laid at her door; for it is plain that she is not the author of them, but the victim. Why are we Christians not also blamed for the unrest and bloodshed between us Germans and the Turks?

The proverb says that one can keep peace no longer than his neighbor is willing. The dear Church cannot be at peace so long as she refuses to listen to the enemy of her Lord Jesus Christ. What else is she to do? The heel-biter, the devil, will not rest nor permit the bruiser of his head to have peace. Likewise the head-bruiser, our Lord, will never tolerate this heel-biter. Just deem yourself wise and play the role of censor in this quarrel! What will you effect?

You will fare like the man who wants to separate those who have come to blows. Christ will condemn you, and the devil will tear you to pieces. Hence let the matter go! Do not get pinched between the hinge and the door; you will be able to please neither Christ nor Belial. The sworn enmity between them is extreme; the one must finally succumb and the other triumph. This is the only alternative possible.

10. There was indeed remarkable peace and quiet under the Papacy when there was beautiful harmony of doctrine, but now the complaint is, so many sects and contending spirits having arisen, the people are utterly confused and harmony is impossible. In God's name, who is restraining another? Who asks you to stay? Stay with the pope or return to him! Our doctrine has not arisen through you; and we shall, God willing, be able to get along without you. Christ himself declares in Luke 11, 21-22 that where he is not, there the devil is quiet and leaves the people in peace. Christ says: "When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him," there is no doubt that peace is at an end. A tumult ensues until he is conquered, when he must surrender his armor and spoil.

11. Before Christ came, the world was as full of idolatrous practices as a dog of fleas on St. John's day. Every place swarmed and teemed with idols. No devil cast out another, none stood upon another's head, none fastened his fangs in another's heel. The peace and fellowship among them was altogether perfect. The Romans gathered idols from every part of the world and built a church, calling it the Pantheon, the church of all the gods; for the worldly-wise lords desired to have all the gods in their city. But when the true God, Jesus Christ, came they would not tolerate him. Is it not a remarkable thing to welcome all the other gods and exclude and persecute just this one? Those gods are quiet and at peace among themselves, but with the advent of this one the play begins and discord arises; all the gods rage and with them their servants, the Romans. These put to death apostles, martyrs and all who call upon the name of Christ.

The other gods receive no injury from them but only honor and homage.

12. Had Christ been a devil as the other gods, how gladly and gloriously would they have permitted him equal welcome and adoration! But now that they rage and foam against him, they confess him necessarily to be the true and the only God, who bruises their heads and storms their palaces, conquers their armies and distributes their treasure. They groan and bite his heel; they blame him for disturbing the peace of Rome and of the whole world, and think to do God a great service when they oppose him with their relentless persecutions and bloodshed. Yes, to be sure, if we do the devil's bidding and dismiss Christ, we have perfect peace with the former. He will permit all kinds of idolatry and error, but this, his head-bruiser, he cannot tolerate.

13. Likewise, under the Papacy the world was as full of fanatics and sects as in the past when the heathen ruled. The orders, institutions, churches, pilgrimages, brotherhoods, etc., instituted were innumerable. All these enjoyed peace among themselves and increased daily. None devoured another, although some were at loggerheads with each other. The pope confirmed them all, and they must be called the holy orders, the holy estates, the holy pillars, the holy lights of Christendom. But now comes the Gospel, proclaiming that the whole kingdom of Christ constitutes one universal order, one body in Christ, without sects; for here, says Paul (Gal 3, 28), there is no Jew, no Greek, no barbarian, no Carthusian, etc., but all are one, and in one, Christ. Thereupon the holy orders rage and foam against this one order of Christ. But that is a confession that they are the church of sectaries and the order of the devil, and that the only true order is that established by Christ.

14. Had we instituted an order like theirs it would never have been called an innovation. The pope would have at once ratified it, and his other orders would have given it joyful and honorable welcome and promoted its interests alongside of their own in perfect quietness and peace. But since we give praise to Christ's universal order as the high-

est and holiest, yea, the only true holy order, we tread upon the serpent's head. That situation he cannot endure. He endeavors to bruise Christ's heel, crying out, through the holy fathers among his sects, that we disturb the peace and provoke trouble and rebellion. Yes, to be sure! had we been ready to renounce the universal order of Christ and to consult the pleasure of the king of rats and of sects in what we teach, and that of his parties, we should have maintained peace with honor.

15. Saint Bernard says, on Isaiah 38, 17, "Behold, it was for my peace that I had great bitterness." "Ecce in pace amaritudo mea amarissima." The Church is never in a worse state than when it has peace and quiet, and it is anything but a good sign when Christians are not at war with the devil, the heel-biter; for it indicates that the latter has peace and his way. But rage and restlessness on the part of the heel-biter shows that Christ is storming his palace and defeat is imminent. Therefore, he who will not see and recognize the Christian Church, except where the cross, heresies and parties are never found, but tranquil peace ever, shall never see it or mistakes the false church of the devil for the true Church. Christ declares: "It must needs be that occasions of stumbling come; but woe to that man through whom the occasion cometh," Mt 18, 7. And Paul says: "For there must be also factions among you, that they that are approved may be made manifest among you," 1 Cor 11, 19.

Indeed, if the Church is to be always without disturbance, we must do away with the Lord's Prayer, in which we pray that his name be hallowed, his kingdom come, his will be done, and that we be not led into temptation, etc. When blasphemous doctrine is no longer palmed off under God's name, then it is time to cease praying: "Hallowed be thy name, thy kingdom come," etc.

16. But such people refuse to listen. They continue to fret and persist in the effort to create a church after their own hearts, peaceable and tranquil. And God, in turn, does not consult their fretful moods. He lets them fret and con-

tinues to build the Church according to his own design, until their church suffers complete destruction, and no window remains nor stone nor mortar. This is the experience the Jews had with their temple in Jerusalem. Hence the Lord's Prayer of the hypocrites must run: Thy name has already been hallowed; thy kingdom has come; thy will is done. In other words: We are holy and perfect; we need no longer forgiveness of sin and protection from temptation. Their church must be free from sects, offenses and discord. There must be no serpent in their paradise and the devil must find access barred to the children of God. Job 1, 6. Such persons are left to wander according to the darkness of their own hearts, as Psalm 81, 12, declares. We will now return to our Creeds and not digress from our subject.

17. We Christians are not so utterly devoid of common sense and altogether without reason as the Jews think. Considering us fools for being unable to see the impossibility of God being man, and the existence of three distinct persons in the unity of the Godhead, they put us upon the same mental plane with geese and ducks. No, God be praised, we clearly perceive such doctrine to be beyond the reason of man. No acute Jewish intellects are needed to demonstrate that to us; with full knowledge we consent to such assertion. Upon the strength of our own experience we confess that wherever the light of reason is not supplemented by that of the Holy Spirit, it will be impossible to apprehend, believe and maintain this article of faith. In the absence of such clearer light, reason is bound to be the proud, supercilious specimen exhibited by the Jews when they make this article of faith an object of mirth and ridicule. Although it has never beheld the divine Being and is unable to behold him; although it is incapable of understanding that upon which it passes judgment and with which it deals in thought and word—for "God dwells in light unapproachable" (1 Tim 6, 16), and must come to us, though as light concealed in a lantern; and "No man hath seen God at any time; the only begotten Son of the Father he hath declared him" (John 1, 18); and as Moses said long ago: "Man shall

not see me and live" (Ex 33, 20)—still such reason dares to sit in judgment upon Deity.

18. Let us, then, cite passages of Scripture to confirm this article, especially that part of it where Athanasius distinguishes the three persons in the Godhead, thus: "The Father is made of none; neither created nor begotten. The Son is of the Father alone; not made nor created, but begotten. The Holy Spirit is of the Father and of the Son; neither made nor created nor begotten, but proceeding." The Scriptures describe the Son as begotten of the Father. "Jehovah said unto me, Thou art my Son; this day have I begotten thee," Ps 2, 7. And Christ describes the Holy Spirit thus: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me," Jn 15, 26. This Scripture testifies that the Holy Spirit proceeds from the Father and is sent by the Son. He who is sent also proceeds. Now, as the Son is begotten of the Father and yet does not leave the Godhead, but remains in the one same Godhead with the Father and is one God with him, so also does the Holy Spirit proceed from the Father and the Son by whom he is sent; yet he does not leave the Godhead, but remains with the Father and the Son in the same Godhead, and with them both is one God.

19. For this reason, the birth of Christ is vastly different from the birth of any human being, and no human being proceeds after the manner of the Holy Spirit. A man, born of another human being, not only becomes a separate person from his father but also a distinct individual in respect of substance. His substance does not remain merged in that of the father, nor does the father's remain merged in that of the son. In this case, however, the Son becomes a distinct person by birth; notwithstanding his substance remains identical with that of the Father and that of the Father with the Son's. Distinct as to person, they are inseparable and indissoluble as to substance.

Similarly, when one man proceeds from the other and is sent forth by him, there is a separation not only of the per-

sons but also of their substance. The Holy Spirit, however, proceeds from the Father and the Son, and he is also sent by the Father and the Son, and assumes a distinct personality of his own; yet he remains merged in the substance of the Father and the Son, and the Father and the Son remain merged in the substance of the Holy Spirit. In other words: All three persons remain in the unity of the same Godhead.

20. Accordingly, theologians term such nativity of the Son an immanent* nativity, for the combined reasons that thereby the Godhead is not relinquished, that it comes from the Father alone, and that immanence in the Godhead is maintained. Likewise, the procession of the Holy Spirit is termed an immanent procession in that it does not issue from the Godhead as such but from the Father and the Son alone and implies immanence in the Godhead. Such a relation is altogether a matter of faith. Even the angels, who unceasingly behold it with joy, cannot fathom it. The attempts of men in this direction have resulted in their complete discomfiture. It is enough to know that in faith we are able to catch a glimpse of three distinct persons; that the Father is begotten of no one, that the Son is begotten of the Father and that the Holy Spirit proceeds from the Father and the Son. By "proceeding" is meant a "sending," as an ambassador is sent; just as the birth of the Son means a being born, as a son is born of a father.

21. The distinction between the Son and the Holy Spirit is also maintained and expressed in their names whenever they reveal themselves apart from the Godhead through creatures. The Son is born also bodily of his mother, and in this connection birth and sonship are predicated of him, likewise, though he is the Son of God in the one birth as much as in the other. The Holy Spirit, also, proceeds bodily, for instance, in the form of a dove, of fiery tongues, of a mighty wind. In this connection, likewise, it is predicated of him that he goes forth and is sent, but either procession is that of the Holy Spirit, not that of the Father or of the Son.

22. Therefore it is altogether in harmony with the nature

*Innebleibend.

of things that the second person of the Godhead, born before in eternity and therefore Son, should also undergo a bodily birth and become a son, and that neither the Father nor the Holy Spirit should be born bodily and become a son. Likewise, that the Holy Spirit should proceed bodily who proceeded before in eternity, but was not born and is not Son. The Father, then, is self-existent, while the divine majesty is shared by all three persons. Let it be understood, however, that the Son has once received his divine nature from the Father through his eternal immanent birth, and not through that which followed; that the Holy Spirit has received his divine nature from the Father and the Son through his eternal, immanent procession. Thus the Son reveals his eternal birth through the bodily birth, and the Holy Spirit his eternal procession through his bodily procession. The inner substance of each is reflected in a corresponding outward symbol, or image.

23. These are the distinctions in the three persons of the Godhead which are warranted by the Scriptures. Whoever so desires may indulge in further reflections upon the subject, but he is not likely to find other distinctions belonging to the sphere of certainty. For this reason let us cling in singleness of heart to those we know and be content with them until we shall arrive where these things are no longer a matter of faith based upon what we hear but of knowledge based upon sight.

The Epistle to the Hebrews also finely illustrates the distinction between the Father and the Son in the words: "Who being the effulgence of his glory, and the very image of his substance," Heb 1, 3. But this one passage does not cover all the facts; it does not show the second person in the Godhead as a Son and as born, although it very beautifully expresses the fact that this second person is one divine substance with the first person and not a creature distinct and separate. The passage is doubtless meant as an illustration borrowed from the sun and its effulgence. Nearly all the great scholars of the Church have compared the Father to the sun, Christ to its effulgence and the Holy

Spirit to its heat. In order that the plain Christian might have a simple, tangible and visible object lesson to aid him in apprehending this article of faith, the author of the Epistle to the Hebrews uses the words: "Christ is an effulgence of the Father's glory." The Scriptures ascribe no other origin to created light than its coming out of the darkness, that is, out of nothing. Genesis 1, 2-3, says that when darkness was upon the waters there sprang light out of the darkness, or out of nothing, through a divine utterance. Also Paul (2 Cor 4, 6) declares: "It is God, that said, Light shall shine out of darkness." Therefore light is, as it were, a certain effulgence or glow, out of darkness, for the darkness bodied forth the light through God's Word; but darkness itself is nothing.

Here, however, it is said that Christ is an effulgence—not from darkness, since it is not darkness that has given him forth; nor does he shine forth from nothingness; he shines forth and glows from the very glory of the Father, namely, from his inner divine substance and nature. Thus the origin of this effulgence, or light, is the divine substance itself. Accordingly, Christ cannot possibly be a creature; for of no creature do the Scriptures declare that it is the effulgence of the divine nature and glory.

24. The word effulgence implies that Christ is truly God, begotten of the Father; for effulgence here means the divine majesty and glory itself. But the effulgence, or brightness, of the divine majesty and glory is nothing less than actual divinity. If Christ were not the effulgence of the undivided majesty but merely of a part, he could not be the effulgence of divine glory. God's glory and majesty are an indivisible unity and must be Christ's wholly or not at all. Now, if Christ be the effulgence of the divine glory, or nature, he is, of necessity, the effulgence of the undivided divine nature, and in glory or divinity equal to the Father, being like him in all respects. Not from nothingness, not out of darkness like other created beings, did he rise, but out of the true, eternal substance of the Father. It follows, then, of necessity, that he is truly and essentially God, one with

the Father, instead of being outside of and apart from God, like the other and created beings. These words, then, teach most powerfully that Christ is one God with the Father and in all respects like him. And there is no exception but this, that he has his being from the Father, and not the Father from him. For the effulgence derives its being from the glory of the divine nature, and not conversely.

25. So, in the next clause of the verse, "and the very image of his substance (person)," is most effectually proven that Christ must be truly and essentially God, but that, notwithstanding this fact, there are not many gods, but only one God. Nowadays we call that an image (contrafei) which is a perfect likeness of what it represents. But all likenesses are deficient in one point: their substance is not the same as that which they represent, but different. The painter, engraver or sculptor may produce on canvas, in wood or stone, a likeness of a prince, king or ordinary man, so faithfully perfect as to compel all admiring beholders to exclaim, Behold, that is King, Prince or Mr. So and So. While such a production is an image or fac-simile of a king, prince or ordinary man, it is not the substance of the person so represented; it is merely a common picture, outline or counterpart of him. Its true substance is altogether different for its nature or substance is respectively that of stone, wood, canvas or paper. He who views or handles it does not view or handle the substance, nature or essence of a man, and everyone will agree: This is a fac-simile of wood, stone or canvas, but it is not alive and its essence is not human. For its nature is that of wood, stone, canvas; it possesses nothing of the substance of a king, prince or ordinary man. Hence it cannot be, in name or in reality, the image of a man's nature. Though it be, in name and in reality, the image or fac-simile of a man, it cannot be the image of his essence, or nature; nor has it been produced, or bodied forth, by his nature. Hence it is and must remain the mere picture of a man, its nature, or essence, being altogether different from the person.

26. But when Christ is called the image of the Father it

is in a different sense. His nature being the same as the Father's, he is the image of his substance. He is the divine image which has come forth from God and has divinity in itself and of itself. A crucifix is termed a wooden image of Christ inasmuch as it is composed of wood, and every man and angel has been created a divine image, but none of these is the image of God's nature, or substance—none of them is constituted of divine substance, nor has any of them been bodied forth from the same. But Christ has his origin in the divine nature from eternity; he images the divine substance, an image which is not artificial; neither is it made nor created. It bears within itself the complete divine nature, and is itself divine. It is not made or created of anything else, just as the divine essence itself is not made or created of anything else. If Christ did not bear in himself the undivided divinity of the Father; were he not himself God in every respect, he could not be the image of his substance nor could he be so termed. In that case, there would be something in the Father in which the Son would not share; hence there would be some point in which the Son would be dissimilar to and unlike the Father. In consequence, he would, in the last analysis, be totally unlike the Father and be anything but the image of his substance. For the divine Being is the absolute Being and indivisible. In consequence, wherever there is Deity it must be there in an absolute sense or it is not Deity.

27. These two words, "image" and "substance," declare the Father and the Son to be two distinct persons but one inseparable substance. The word "image" shows that the Son is not the Father, but the image of the Father, and a distinct person. The words "of his substance" indicate that in essence he is not distinct from the Father, but in the one same Godhead and of the same substance with the Father. Thus he is the very image of the Father's substance; not made, without beginning in time, begotten and existing from eternity; even as the divine essence was not made nor began to exist, but existed from eternity. If Christ, according to the divine substance, had had a beginning, even before time

itself, he could not be the image of the divine substance. The divine substance, in that case, would have been there before Christ from all eternity, and, therefore, to be like it, or to be its image, would have been an impossibility. The divine substance is eternal, but whatever has a beginning of existence is temporal. Now, the temporal and the eternal infinitely differ and the one cannot be the very image of the other; much less is it possible for the one to be the very image of the other's substance.

28. The conclusion from this passage of the Hebrews and its ultimate meaning is, that Jesus Christ is truly and essentially God eternal; not made, not created, but existing, assuming personality, or whatever expression we may choose, from eternity. While, as a person, he is distinct from the Father, he is not distinct from the Father as God, but equal to him in the one eternal, divine essence. This is the faith; this is its teaching; here it takes its stand. Of course, I speak of the Christian faith, which is founded upon Scripture. He who refuses to believe Scripture and prefers to race after reason, let him have his way. But if he is still amenable to counsel, he will follow the example of Abraham and leave the ass and the servants at the foot of the mountain; for Moses says: "Whoever toucheth the mount shall be surely put to death." The issue is: "Believe or perish." This Abraham first experienced, and likewise all since his day.

29. The prophets of the Old Testament believed and clearly understood this article of faith. Because of the obstinate, unbelieving, wicked people, they did not declare it so clearly as the New Testament does, yet they set it forth quite forcibly. Moses, the first prophet, begins his writings, "In the beginning God (Elohim) created the heavens and the earth," Gen 1, 1. The word "Elohim" has evidently the significance of the plural, and hence signifies more than one person. Strictly according to grammar, the passage should be rendered: In the beginning "the Gods" created the heavens and the earth. The fact that the verb is not in the plural but in the singular, also clearly demonstrates that

there is only one God and Creator, while the plural of the noun (Elohim) points to a larger number than one in the divine essence. Thus our faith is maintained, according to which we believe in the one eternal God alone; but notwithstanding Moses would have us learn that the one Deity is more than one person. Henceforth God is termed throughout Scripture "Elohim," which expresses a plurality of persons. This name was later given to creatures who sit in God's place, as in Exodus 22, 20; and in Psalm 82, 1: "God standeth in the congregation of God; he judgeth among the gods;" again, verse 6: "I said, Ye are gods."

30. Again, in the same first book of the Bible, chapter one, verse twenty-six, we read: "And God said, Let us [we will] make man in our image, after our likeness." Here God designates himself by "we" and "us." He does not say, "I will make," as if he were only one, in the way he ordinarily speaks, and as he does shortly after in Genesis 2, 18, where he says, "I will make him [man] a help meet for him." There he does not say, "We will make him a help meet for him." And again, verse 21: "Jehovah God caused a deep sleep to fall upon the man," etc. The Scriptures thus continually speak of God as one being, who creates, makes, and does all things unaided; and yet they also speak of him in the plural sense. When referring to himself God says "we" and "our," in connection with the creation of man, etc. He would show believers that there is only one God, but in that one Godhead a plurality of persons. Further, in Genesis 3, 22, after Adam's fall, Jehovah God said, speaking as one alone: "The man is become as one of us;" "us" designating a plurality.

31. As to the malicious contention of the Jews that God was talking with the angels when he said, "Let us make man in our image," it is absurd and to no purpose. The Scriptures nowhere support the view of the angels having created us and of their being our gods; or that we were made in their image; or that we should adore and worship them as gods, or be called their creatures. There is only one God and one Creator. Still more absurd is their strained

effort to maintain the figment that because we were made from the earth, God spoke to the earth when he said, "Let us make man." No, O blind Jews, the earth did not make us. It is written, "we will make man;" and surely we have not been made in the image of the earth, for the earth is subjected to the service of man.

32. Finding themselves convicted by such texts, the Jews go to still greater lengths and contend that God uses the plural in speaking of himself to convey the thought of honor, as sovereigns today refer to themselves by the pronouns "we" and "us." But this is a modern way of speaking and was never used in the Scriptures by any king, nor has it been employed by heathen kings. It is true, however, that, speaking of himself, God uses at times the personal pronoun in the singular, referring to himself as "I" instead of "We." Now, even if such nonsensical and silly usages as the Plural of Majesty finds favor among men, should I believe the Jews when they affirm that this is the sense of Scripture in respect of God? Having before my eyes Scripture passages so strong, and words so clear and plain, as to hold my conscience captive, so that I should be compelled to resist even an angel from heaven—should I relinquish the impregnable text of Scripture and let my heart and conscience lean upon mere Jewish babbling, and this in view of the fact that Moses himself charges them with having been from the beginning throughout their career a disobedient, stiff-necked and wicked people, always averse to hearing and heeding their rightful prophets? Should they now teach me to acknowledge them and to interpret the Scriptures and the prophets according to their vagaries? But more of this at another time, for it is my purpose to show the difference between our faith and Jewish folly, if it be God's will. Some of them may possibly be won. Here I must break off, for the present, to turn my attention to the subject of the Council at which the pope has exhibited his lies to a sufficient extent to defeat it. Just now, I shall confine myself to the mere groundwork and outline of the matter as a precaution against forgetting it.

33. Moses writes in Genesis 18, 1-4: "And Jehovah appeared unto Abraham by the oaks of Mamre, as he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood over against him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth, and said, My lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let now a little water be fetched, and wash your feet, and rest yourselves under the tree."

The conversation between God and Abraham on this occasion is characterized by the use of the pronoun in both the singular and the plural. Abraham addresses God as "thou" and as "you," implying both one and several. And the text clearly states that this appearance, or manifestation, was God himself, appearing at his gate. The two angels who afterward go to Sodom, as described in the nineteenth chapter, are by no means identical with these Three who speak and eat with Abraham as one God. All the mental gymnastics of the Jews are quite unavailing in the premises. The text of Scripture points out that the Lord appeared to him as three persons and received homage from him as one God. It is quite evident that Abraham recognized the Holy Trinity; for Christ states: "Abraham saw my day," John 8, 56.

34. Again, Moses writes: "Hear, O Israel: Jehovah our God [Gods] is one Jehovah," Deut 6, 4. This, too, is a perfectly clear text; the one Jehovah—which name in the Scriptures is given to no one, as the Jews well know, except to the one true God—is "our Elohim," or Gods. Here God is proven one God in substance and yet three distinct persons, as stated. "And Joshua said unto the people, Ye cannot serve Jehovah; for he is a holy God [Gods]," Josh 24, 19. Here is written not merely Elohim (Gods), but also "holy" (heilige); the plural adjective signifies more than one, and yet Joshua speaks of Jehovah the one God. And David in his prayer to God (2 Sam 7, 23) makes plain the same thing: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem unto himself for a people?" etc. Here David calls God "Gods" and says "they

went," meaning more than one. In the text immediately following he adds "to redeem unto himself for a people," implying that it was one who went to redeem to himself a people out of Egypt. Again, in Genesis 19, 24: "Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven." And Zechariah 3, 2: "And Jehovah said unto Satan, Jehovah rebuke thee, O Satan." In these quotations Jehovah is raining from Jehovah, and Jehovah is speaking of Jehovah; always one and yet several. Based upon these passages is David's fearless prophecy: "Jehovah saith unto my lord, Sit thou at my right hand," Ps 110, 1. Again: "Thou art my Son; this day have I begotten thee," Ps 2, 7. He does not say, This day have I created thee. And there are many passages in Isaiah and the other prophets where Christ's kingdom is described as identical with God's kingdom.

35. That the Jews pervert and refuse to heed these Scripture passages, showing a spirit of incomprehensible virulence, is absolutely without significance. Their attempts at refutation are mere fancies of their own, conceived without regard for Scripture whatsoever, and merely for the purpose of evasion. But here stand text and Scripture; they cannot be overthrown by the fancies of men. When the Jews exhibit their highest wisdom they teach the doctrine of only one God; the Turks teach likewise. But we confess and teach the very same doctrine; yea, as firmly and persistently as they. No Christian confesses otherwise; he knows no other than the one God, the only Creator of the heavens and the earth. What can the Jews teach that surpasses this doctrine, or what more can they expect from us? Here is written our Christian faith: There is but one God; besides him there is no other God; all others are creatures and not Gods.

36. Why is it that both Jews and Turks, either in great malice or in dense ignorance, charge us Christians with being believers in more than one God? They surely ought to know that they tell these manifest and shameless lies merely for the purpose of treacherously and venomously maligning

us before their hearers, thus confirming them in their error and discrediting the truth we teach. God, in his wrath, has stricken them with blindness, and their sin is without repentance.

37. In order to become better grounded in knowledge and faith as regards the trinity of persons in the unity of the Godhead, ourselves and they ought to unite in the study of the Scriptures. We have not invented this doctrine nor could we have done so. The Scriptures have left no choice in the matter, especially the New Testament, which they refuse to believe, though it is rooted and proclaimed in the Old. Just now, we have no time to prove this matter, however. Believing that God is three persons, is in no wise doing violence to the one true God, so long as we believe that these three persons are one God. The oneness of God, the one Godhead, remains inviolate.

38. To be so proud and presumptuous as to conclude under the influence of reason that but one person constitutes the Godhead, though this matter is beyond our vision and that of all men; and to form such a conclusion in spite of the testimony of Scripture that there are three persons in the one Godhead—what uncouth louts are we to prize our poor, blind reason more highly than the testimony of Scripture. The Scriptures are God's testimony concerning himself; reason can know nothing of Deity itself, and yet it ventures to judge what is beyond its ken! That, surely, means to make a blind man the judge of color.

39. If the Jews contend that the Scriptures testify to only one God, we contend that they furnish equally strong proof of the existence of more than one person in the one Godhead. Our passages are as incontrovertible as theirs, since no letter of the Scripture was written for naught. That they should interpret our passages we will by no means permit; and they have neither the power nor the right to do so, for these are God's Scriptures and God's Word, which no man is able or authorized to interpret.

40. When the Jews contend that the Scriptures teach the existence of but one God, we simply receive the statement

without attempt at interpretation. But when we contend that the Scriptures teach as we set forth above, that there are more than one person in the unity of the Godhead, they attempt to interpret the Scripture instead of simply accepting it as true. What devil has commanded them to come with their interpretations since these passages belong to God's Word precisely as much as those teaching the oneness of God? They claim the right to interpret the Scripture passages which are cited by us, while they deny us the right to interpret those cited by them. Better spare both classes of Scripture passages our interpretations, and simply confess that in the unity of the Godhead there is a plurality of persons. It is quite clear that the Scriptures teach both. For the present, however, this is sufficient.

41. We will append the Nicene Creed, which, like that of Athanasius, was written to refute the Arians, and is chanted every Lord's Day by the minister.

THE NICENE CREED.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God; begotten of his Father before all worlds; God of God; light of light; very God of very God; begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate[1] by the Holy Spirit of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate. He suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of God the Father; and he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, who proceedeth from the Father and the Son,

[1] Bodily conceived, or took a human body, in plain, good German, became incarnate, embodied in flesh.—Luther's marginal note.

who with the Father and the Son together is worshiped and glorified, who spake by the prophets. And I believe one holy Christian* and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead and the life of the world to come. Amen.

I shall advance here no arguments from the New Testament for the present, since its testimonies concerning the holy divine Trinity are clear and strong, whereas those of the Old Testament are not equal to the former in clearness, though by no means lacking in strength.

*Catholic is best expressed in German by Christian, as in early times, that is, where there are Christians in the whole world. The pope rages against this, claiming that his party is the only Christian Church; but like his idol, the devil, he does not tell the truth. —Luther's marginal note.

The Lord's Prayer Explained.

Early in 1517 Luther completed a series of sermons on the Ten Commandments. During Lent of the same year, he gave a continuous exposition of the Lord's Prayer in lectures, which were taken down in Latin by a student named John Schneider, of Eisleben, afterwards known as Agricola, and published at Leipzig, by him, without Luther's knowledge, in German, in 1518. Three new editions followed in Leipzig the same year. Luther was not altogether pleased, and, therefore, prepared his exposition of the Lord's Prayer for the press himself. With that end in view he again lectured on the Lord's Prayer, to children and the unlearned, at the evening services, beginning in December, 1518. By April 5th, 1519, the book had been issued from the press, when Luther sent a complete copy to Spalatin. The Erlangen edition of Luther's Works incorrectly dates this work 1518. This Exposition of the Lord's Prayer, "for plain laymen, not for the learned," became very popular. Six new editions appeared in the same year, 1519; two at Leipzig, two at Augsburg and two at Basel. Four editions followed in 1520; one at Wittenberg, two at Augsburg and one at Leipzig. It was soon translated into other languages. Mathesius says in his 15 sermons on the Life of Luther that it was translated into the Italian language and printed at Venice; but Luther's name was omitted. The one from whom permission had to be secured to print it remarked: "Blessed are the hands that have written this book, blessed are the eyes that read it, and blessed are the hearts that believe it, and thus pray to God." February 3, 1521, Luther wrote to Spalatin that it had been translated into the Bohemian language. As early as 1520 it appeared in Latin at Leipzig, and Michael Hillenius in Antwerp printed two editions from it. The German edition appeared in "Martin Luther's Miscellaneous Booklets and Tracts," and in the complete editions of Luther's Works. Cole published an English translation in his "Luther's Select Works," 1824. Mr. Thomas Nunn writes: "While reading it with much comfort and satisfaction, the Lord enlightened my understanding. . . I felt an earnest desire in my soul that others might have the same privilege; especially as it sweetly accords with the faithful ministry it has been my mercy to hear, which has established my soul in the important truths Luther preached in his day; and I found a

most sweet spirit of prayer, that if it were the Lord's will, he would put it in my power to get it reprinted as a small pocket companion to such as fear his name, and are desirous of a nearer acquaintance with the divine Author of this prayer, who only is able to guide us into all truth. . . . I believe there are very few who understand our Lord's Prayer so as to attain to a saving knowledge of its worth and preciousness, and to get the spiritual comfort from it that God our Savior intended for his people's stability in faith, hope and love; and I have never found it so sweetly and profitably explained in any works as in Luther's. I hoped, therefore, that this act would be 'sowing light for the righteous and gladness for the upright in heart.' . . . God has been pleased to accomplish my desire in a way I did not expect, enabling me by the kindness of friends to obtain a new translation containing parts not before published in English." His edition appeared in 1844. Its popularity in England and its real value prompt us to promise "a small pocket companion" edition for America.

Our new translation of this early document from Luther's pen here offered, is made from the text in the Kaiser edition of Luther's works, compared with the text of the Erlangen edition.

Three editions, collected by John Sneider, were printed in 1518; and twelve editions, edited by Luther, were issued during 1518 and 1519.

German Text: Wittenberg edition, 6, 32; Jena, 1, 69; Altenburg, 1, 76; Leipzig, 9, 346; Erlangen, 21, 159; Walch, 7, 1086; St. Louis Walch, 7, 752; Kaiser edition, 9, 124.

PREFACE.

There is no need to misrepresent my words and teaching in the country. There are other books, which are worthy and useful to be taught to the people. I know not by what divine providence I am so drawn into the game that some from friendship, some also from enmity, catch up and circulate my words. Therefore, I find occasion to issue again this meditation on the Lord's Prayer, which was previously published by my good friends, in order to explain myself further, and, if it is possible, also to render a service to my opponents; for it is ever my desire to be useful to all and injurious to none.

1. When the disciples of Christ asked him to teach them to pray, he said: "In praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name," etc. Mt 6, 7-9.

2. From these words of Christ, we learn both the words

and manner; that is, how and what we should pray; and it is necessary to know both.

First, the Manner: How we should Pray.

3. The manner is to use few words, but to express by them many and deep thoughts, or desires. The fewer words, the better the prayer; the more words, the poorer the prayer. Few words and much meaning is Christian; many words and little meaning is heathenish. Therefore, he says: "In praying, use not vain repetitions, as the Gentiles do." And, again, to the Samaritan woman he said (Jn 4, 24): They that worship God must worship in spirit and truth; for such doth the Father seek to be his worshipers.

4. Now, praying in the spirit, or praying spiritually, is so named in distinction from that prayer which is merely a bodily exercise; and praying in truth is so named in distinction from formal prayer. For the formal prayer, in which alone the body is exercised, is the mechanical mumbling and chattering with the mouth, without thought. This is a mere show before men, done with the lips and not in truth. But the spiritual and true prayer is the inward desire, sighing and yearning from the depths of the heart. The former makes hypocrites and presumptuous spirits. The latter makes holy and reverent children of God.

5. However, a distinction is to be observed here, for outward prayer is offered in three different ways.

First, prayer may be the expression of mere obedience. This is the case with priests and ministers who sing and read and those also who read appointed prayers of a penitential or votive character. The obedience is quite the best feature of these prayers, and it is much like any other bodily work of obedience, provided it be done from real obedience and not for the sake of money, honor or praise. There is such inexpressible grace in the Word of God that, even when it is spoken without devotion, from a sense of obedience, it is not quite devoid of fruit; it is painful to the devil.

6. Secondly, in the absence of obedience, prayers may

be spoken unwillingly and reluctantly, or for the sake of money, honor or praise. Such prayers were better omitted. Nevertheless, they who so pray receive their reward for it here—temporal gain or honor—even as God pays off his servants and not his children.

7. Thirdly, prayer may express the devotion of the heart. Here the form is joined to truth and the outward to the inward; ay, the inward truth breaks forth and shines through the external form. But it is not possible for him who prays spiritually and deeply to use many words. When the soul observes what it speaks, and reflects upon the words and the meaning they are intended to convey, it necessarily lets the words go and fastens to the thought; otherwise it drops the thought and thinks of the words. Therefore, oral prayers as such have no further significance than that they serve as a stimulus and impulse to the soul to dwell upon the thoughts and desires for which the words stand. Many psalms have as superscription and title: "Ad victoriam," "ad invitatorium," "of victory," "Praise ye Jehovah;" that is, these prayers, although of few words, nevertheless are a stimulus and impulse to the heart to dwell upon something good in thought and desire. Some psalms are also marked by the word "Selah," that is "Pause," which is not read or sung; it is an admonition to pause and rest at some special point in the prayer, to contemplate the thought well and meantime to be silent.

Second, the Words: What we should Pray.

8. The words are: "Our Father who art," etc. Since this prayer originated with our Lord, it is without doubt the highest, noblest, best prayer; for if he, the good, faithful Teacher, had had a better one, he would not have failed to give it to us.

This prayer is not to be understood as condemnatory of all prayers differently worded. Before the birth of Christ many saints, who had not these words, prayed. But all other prayers are to be suspected which do not imply or contain the substance and meaning of this prayer. The psalms are also good prayers, but they do not so clearly express the

peculiar character of this prayer, although they possess it.

9. Therefore it is an error to compare other prayers with this and even to prefer them, especially those supplied with superscriptions in red type, which have for their only object that God may grant to us here health and long life, riches and honor, or that one may by them purchase indulgence from torment, and the like. In such prayers, our will and honor are more sought than the will and honor of God. In this way the fifteen prayers of St. Bridget, rosaries, crown prayers, the psalter, etc., have crowded out the Lord's Prayer and, in a measure, supplanted it in popular favor. Not that I reject them, but that too much confidence is placed in the oral element of prayer and thereby the truly spiritual, inward, real Lord's Prayer is despised. For every indulgence, every benefit, every blessing, in short everything that man has need of in body and soul, here and yonder, is abundantly comprehended in this prayer. It would be better for you to pray the Lord's Prayer once with heartfelt desire and genuine comprehension of its words with resultant amendment of life, than that you should gain the indulgence of all other prayers.

10. Now, this prayer is divided into two parts: first, a preface, beginning and preparation; secondly, seven petitions.

THE BEGINNING AND PREPARATION.

"Our Father who art in heaven."

11. The best beginning and preface of a prayer is to know how to address, how to honor and treat him to whom one wishes to pray, and how to so conduct one's self toward him as to make him gracious and disposed to hear. Now, of all names, none puts us into a better relation to God than "Father." This is a truly friendly, loving, profound and cordial address. To say "Lord" or "God" or "Judge" would not be nearly so precious and comforting. For the name "Father" is by nature born in us and naturally has a sweet sound. For this reason it pleases God best, and it, more than any other name, moves him to hear us. At the same time in using it we confess our consciousness

of being children of God and thereby it exerts a powerful influence upon him; for there is no lovelier voice for the father than that of his child.

12. The effect of these words is enhanced by those following: "Who art in heaven." By these words we proclaim our lamentable need and misery; and they supply a powerful motive both for us to pray and for God to show mercy.

For he who begins to pray, "Our Father, who art in heaven," and does so from the depths of his heart, confesses that he has a Father, and that, too, in heaven. He knows that he is in exile, and forlorn, on earth. Hence a heartfelt longing necessarily arises in him, like that which comes over a child far away from its father's country, among strangers, in exile and misery. It is as if he said: "O Father, who art in heaven! I, thy wretched child upon earth, in exile, far from thee, in all perils, in distress and need, among devils and surrounded by the greatest enemies and manifold dangers."

13. He who prays in this manner stands before God with a right and uplifted heart, and is prepared to pray and to stir God's pity. This is so lofty a word that it cannot be spoken out of the nature of man, unless the spirit of Christ is in the heart. For, if a thorough examination is made into the matter, it shall be found that no man is so perfect that he can truthfully say he has no father here; that he has nothing, he is altogether a stranger and God alone is his father. Our nature is so evil that it always seeks something on earth and is not content with God in heaven.

14. Yet, these words set forth the kind of trust we should have in God and in none but him. For no one but the Father can help us into heaven. It is written, "No one hath ascended into heaven, but he that descended out of heaven, even the Son of man," Jn 3, 13. To be arrayed in him and to be borne on his shoulders is the only way to ascend thither.

15. Therefore, this is a prayer for all those that labor;

and even for those who have not grasped the meaning of the words. The latter I consider the best prayer, for then rather the heart speaks than the mouth.

16. Meanwhile, another stands in church and turns over the leaves, counts the rosary beads until they rattle, and with his heart thinks of something which has no bearing whatever upon what he is confessing with his lips. This is no prayer. To such God speaks through the prophet Isaiah (29, 13): "This people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me."

So there are priests and ministers who rush through the established hours of prayer without a trace of devotion. Then they shamelessly say: Now I am happy; I have now rendered our Lord his due. They think they have thus satisfied God.

17. But I tell you, though I concede that they perhaps satisfy the requirements of the Church, that God shall say to them: "This people honoreth me with their lips; but their heart is far from me," Mt 15, 8. And it is to be feared that, relying upon such prayers, they never get a prayer to God. So they pray least who appear to pray most, and, conversely, they who appear to pray least, pray most.

18. Now we place our comfort and confidence in much wailing, much shouting and sing-song, which Christ has forbidden when he says that no one shall be heard for his much speaking. The cause of this is the wretched sermons. In these, those that guide the people, departing from the example of the fathers, do not lead them with toil and effort to the true foundation and to inward prayer, but only to external forms and lip-prayers, with their own advantage as the chief aim.

19. They may say: It is written (Lk 18, 1), "Ye ought always to pray." I answer: Look closely at the words. He does not say, Ye ought always to turn leaves, count rosary beads, make many words and the like, but, Ye ought always to pray. But what praying is, has been sufficiently explained above.

There were once certain heretics, called Euchites, that is, supplicants. They wished to observe the Word of Christ and they prayed (that is, they chattered with their mouths) day and night and did nothing else. Nor did they perceive their folly; for when they ate, drank or slept, it was evident that their supplications had to be interrupted. Therefore, the word of Christ refers to spiritual prayer. This can be offered without ceasing, even when at physical labor; although no one accomplishes it perfectly, for who is able at all times to lift up his heart to God? Therefore, this word sets up a standard by which we are to be directed; and when we see that we come short of it, we are to recognize what weak, frail men we are, and to humble ourselves and ask pardon for our frailty.

20. All teachers of the Scriptures conclude that the nature and essence of prayer is the uplifting of the mind, or heart, to God. But if the uplifting of the heart determines the nature and character of prayer, it follows that everything which is not an uplifting of the heart is not prayer. Therefore, singing, speaking, piping, when there is no uplifting of the heart, are just as far from being prayer as the scarecrows in the gardens are from being men. The essence is not there, only the form and name.

This statement is confirmed by Saint Jerome, who tells of a holy father, named Agathon, who, for thirty years carried a stone in his mouth in the desert, because he wished to learn silence. How, then, did he pray? No doubt inwardly, in his heart—the prayer which God cares most for and which alone he accepts and requires. But to hear the words and so to be induced to reflect and to pray aright is helpful. For, as we said above (§ 7), the words spoken by the lips are to be regarded no more than the sound of a trumpet, drum, organ or other instrument, by which the heart is moved and lifted up to God.

21. Indeed, no one should depend upon his heart in prayer and dispense with words until he is so well disciplined in spirit and experience as to expel foreign thoughts; otherwise the devil will utterly lead him astray

and soon make heart prayer impossible. Therefore, we ought to hold fast to the words and by means of them climb until our wings are grown and we can soar without words. I do not reject—nor should anyone—the oral part of prayer—the words. They are rather to be accepted with thanks as a special and great favor from God. What is rejected is the practice of divorcing the words from their proper office and effect, which is to stir the heart, and presumptuously to take credit for mumbling or babbling them without good results and amendment of life, and indeed as an injury to the heart.

22. Let everyone also be on his guard when, with or without words, his heart is kindled and he feels the spirit of devotion, lest he yield to the poison of the old serpent; that is, murderous pride, which speaks thus: Ah, now I pray with heart and mouth, and have such fervor that I suppose there is hardly anybody who prays as well as I. These thoughts are inspired by the devil, and through them one becomes worse than those who do not pray; ay, such thoughts are not far from profanity and blasphemy. For in all the good which you experience and possess, you ought to praise not yourself, but God.

23. Finally, observe the order in which Christ has arranged this prayer. He does not allow one to pray only for himself, but for all mankind. For he teaches us to say, not "My Father," but "Our Father." The prayer is a common spiritual possession; therefore nobody is to be deprived of it, not even an enemy. For, if he is the Father of us all, it is his will that we should be brethren, loving one another and praying for one another as well as for ourselves.

DIVISION OF THE LORD'S PRAYER.

In this prayer there are seven petitions:

The first: Hallowed be thy name.

The second: Thy kingdom come.

The third: Thy will be done, as in heaven, so on earth.

The fourth: Give us this day our daily bread.

The fifth: And forgive us our debts as we also have forgiven our debtors.

The sixth: And bring us not into temptation.

The seventh: But deliver us from evil. Amen.

24. These seven parts may also be called seven good lessons or admonitions; for, as the holy bishop and martyr Saint Cyprian suggests, they are a sevenfold disclosure of our misery and need, by which man, led to a knowledge of himself, is enabled to recognize the perils and wretchedness that fill up his life on earth. His life is nothing but blasphemy of the name of God, disobedience to the will of God and a rejection of his kingdom. Life is a hungry land without bread, a state of sin, a journey surrounded by perils, and the abode of every evil, according to Christ's own teaching in this prayer. Of this more anon.

THE FIRST PETITION.

"Hallowed be thy name."

25. A great prayer of unfathomable depth, if spoken from the heart, although of few words! Among the seven petitions, none is greater than that where we pray: "Hallowed be thy name."

26. Observe that God's name is holy in itself and is not made holy by us. Indeed, it hallows all things, even us. But, as Saint Cyprian says, it is to be hallowed in us; thereby God becomes everything and man becomes nothing. The hallowing of God's name is the designed purpose subserved by the other six petitions. When this is done all is well, as we shall hear.

27. But, in order to see how the name of God is hallowed, we shall first observe how it is profaned and dishonored in us. To speak of it clearly and plainly, it is dishonored in us in two ways:

First, when we misuse it for sin; secondly, when we commit theft and robbery in regard to it; just as a sacred vessel of the Church is desecrated in two ways: first, when it is used, not for God's service, but for carnal purposes; secondly, when it is taken by theft and robbery.

28. First, then, God's name is profaned in us by a misuse of it. This is when we apply it not for our souls' wel-

fare and betterment, but for debauching and injuring them. We do this in many ways—with witchcraft, lying, swearing, cursing and deceiving.

The second commandment of God recognizes such misuse, "Thou shalt not take the name of Jehovah thy God in vain," Ex 20, 7. In a word, God's name is profaned when we do not live as the children of God.

The Nature of the Children of God.

29. We call that a pious child which is born of pious, honest parents and which follows and emulates them in every respect. Such a child properly possesses by inheritance all the property and titles of its parents. So we Christians have been born anew by baptism and become the children of God, and, if we imitate our Father and his nature, then all his riches and attributes are our eternal inheritance. Now, our Father is called merciful and kind because he possesses these attributes, as Christ says, "Be ye merciful, even as your Father is merciful," Lk 6, 36; again, "Learn of me; for I am meek and lowly in heart," Mt 11, 29. So, also, God is righteous, pure, true, mighty, sincere, unchanging, wise, etc. These are all names of God, comprehended in the term "thy name"; for the names of all virtues are names of God. Since we have been baptized into these names and by them have been consecrated and sanctified, thus appropriating them as our own, it follows that all of God's children are called to be kind, merciful, chaste, just, true, sincere, loving, peaceable and gentle towards everybody, even their enemies. For God's name, into which they have been baptized, produces such qualities in them; or at least they ought always to pray that the name of God may effectively dwell and be sanctified in them.

30. But whoever is angry, quarrelsome, jealous, bitter, unkind, unmerciful and unchaste; whoever curses, lies, swears, deceives and slanders—whoever does these things dishonors, blasphemes and profanes the divine name, in which he was blessed and baptized, or called and numbered among the Christians and gathered to the people of God. That person honors, while professedly bearing the divine

name, the devil's name; for the devil is a liar, impure, a backbiter, and full of hatred. They who are of his kindred and on his side, follow him, says the wise man (Wisdom 2, 24). Observe that such followers of Satan are equally blasphemous with the priest who would let swine drink from the consecrated cup or dip filth with it. Similarly do those who take their souls and bodies, which have been sanctified by the name of God dwelling in them, and use them in the devil's service. All this brings dishonor upon the holy, divine name with which they have been consecrated.

31. Now, you understand what hallowing is, what holy means; it is nothing but separation from misuse for divine use, as a church is consecrated and set apart for the sole purpose of divine service. So we are to be hallowed in all our lives, that nothing may have vogue in us but the name of God—kindness, truth, righteousness, etc. Accordingly the name of God is hallowed or profaned not only with the lips, but also with every member of the body and soul.

32. Secondly, God's name is profaned by committing theft and robbery in regard to it. To a clear thinker, this is comprehended under the first head, but the identity is too subtile for plain minds to perceive. This second head relates to the proud, who imagine themselves to be pious and holy in themselves, and do not think that they blaspheme the name of God, like the first class, but give themselves the name of being righteous, holy and true, and thereby insolently steal the name of God without any fear. Just now this class is very numerous, being strongly represented among those especially who appear to be pious and spiritual. For these are conceited. They ascribe their words, works, wisdom and ability to do good to themselves. They desire to be renowned and honored for these things. And if they are not so regarded they become furious and fly into rage. These are called in the Scriptures, "profundi corde," with hearts too deep to be fathomed. God alone must judge and unmask them, and greatly do they grieve him. For they know so well how to adorn everything that they are secure

in the assurance that all is supremely well with them. And this their self-complacency and inward boasting, vaunting and self-praise is their greatest and most dangerous fault. In order that they may be recognized and that everyone may be put on his guard against a similar course we will pursue this matter further.

The Worst and Most Dangerous People in all Christendom.

33. First, they constantly have words of self-praise on their lips and boastingly say: Oh, I have such good intentions. I mean well from my heart. This one and that one will not heed me. I would gladly share my very heart with him. Beware, beware, of these wolves who go about in such sheep's clothing! They are thorns. No figs grow there; nothing but spines. As Christ says: "By their fruits ye shall know them," Mt 7, 16. But what are their fruits? Thorns, pricks, scratching, tearing, wounds, but no good words and works. How does this come about? Observe: When they have come to the conclusion that they are pious, have good intentions, and discover in their lives that they pray, fast and do good works more than other people and have more understanding and grace from God, they are not able to institute a comparison between themselves and those who are better and superior. They compare themselves with those who appear worse and inferior. They soon forget that all they have is God's gift. Therefore they cannot but directly fall into judging, condemning, backbiting, and slandering, and into contempt for others and self-laudation at the expense of others. They give themselves over to pride and become hardened in the absence of all fear of God; and eventually they befoul their hearts and lips with the sins of others constantly carried around with them.

34. Behold the thistles and thorns in fruitage and the jaws of wolves beneath the sheep's clothing! These figures of speech apply to those who steal the name and honor of God and ascribe it to themselves. God has the right alone to judge. Christ says: "Judge not, that ye be not judged," Mt 7, 1. To be holy, righteous and good is also God's alone. We all are alike sinners before God, one as well as the

other; there is no difference. If one has any advance of another, it is not his own, and those who are God's own will let him have the divine name, will let him take pride in it, will let him glory in it, will let him pass judgment upon others. Accordingly, he who uses these things, not to serve his neighbor, but to despise him, is a thief of God's honor, and arrogates to himself divinity and divine privilege, which are not his own.

35. The world is now full of these offensive, bold, frivolous, irreverent spirits, who by their good lives profane God's name more blasphemously than all others with their wicked lives. These I call the proud saints and the devil's martyrs, who are not as the rest of men, like the hypocrite in the Gospel, Lk 18, 11. These, just as if they were not sinners and evil, will not tolerate the wicked and unrighteous and will have no dealings with them, so that, forsooth, nobody can say: Ah, does he associate with such people? I thought he was much too good. They do not recognize that God has granted them more grace in order that thereby they may serve others, and distribute and invest this grace for interest. In other words, they see not that they should pray for, assist and advise others and do for them as they have received from God, who gave them his grace freely and neither despised nor judged them. But they go on and not only produce no fruit with the grace received, but employ it to persecute those whom they should assist with it. The Scriptures call these the perverse: "With the perverse thou wilt show thyself froward," Ps 18, 26.

36. Secondly, when they hear all this, that to God alone are due praise and honor, they put on a fine appearance and deceive themselves with even greater pretensions. They say that in all they do they are only seeking the honor of God; and they even presume to swear that they are not seeking their own honor, so completely and profoundly evil of spirit are they.

But observe their fruits and works, and you shall find that, if their projects do not succeed, there arises such lamentation and peevishness that nobody can get along with

them. Then they cry out that those who hinder them are not doing right, and this injury they cannot forget. They pretend that God's honor has been hindered and the good which they sought and intended has been resisted. When they cannot refrain from their accursed judging and backbiting, their real thoughts become manifest, and it is seen that they are angry, not because the cause and honor of God are hindered, but because their own opinions and intentions have miscarried. They proceed as if their opinions could not be bad and must be so good that God himself could not reject them. For if they did not ascribe such excellence to themselves, they would easily endure the hindering of their purposes. But overweening pride does not permit its victim to consider himself wicked or foolish; therefore everybody else must be wicked or foolish. Behold, how deeply the blasphemy against God is hidden in these spirits, who always want to have what is God's alone, to-wit, wisdom, righteousness, praise and honor.

37. Thirdly, when it is contended or proclaimed that honor and praise belong to God because he creates all things and all things are his own, then these self-righteous are wiser than all the preachers, ay, even than the Holy Spirit himself. They are able to teach everybody and will no longer be pupils. They say: Who does not know that? They think they understand it all thoroughly. But when it comes to a test, and their honor is touched; when they are slighted or despised, deprived of anything, or anything goes against them; then their learning is soon forgotten and the thornbush brings forth its fruit—spines and prickles. Then the ass with his ears looks out from the lion's skin. Then they exclaim: O God in heaven, look down and see what a great wrong is done to me. They plunge into the great folly of presuming to say that even God does them injustice.

38. Where is now that great understanding of yours which prompted you to say: All things are God's and from God? Poor man! If it is God's alone, why should he not take it from you unhindered, give and toss it hither and thither? If it is his, you should stand still and let him do

with it as he wills. If he takes what is his own, no wrong is done to you. As Job the saint spoke, when he lost all his riches and children: "Jehovah gave, and Jehovah hath taken away," as it pleased God, so it happened; "blessed be the name of Jehovah," Job 1, 21. Behold, he was a true man, from whom nobody could take anything; for he had nothing that was his own. God says (Job 41, 11): "Whatsoever is under the whole heaven is mine." I created it. Why, then, do you boast of what is yours and of the wrong that is done you? If your honor, reputation, property, or whatever you have, is assailed, not your possession, but Christ's, is assailed. And, in order to teach you this, he brings it about that what you think is your own, is taken from you, so that you may recognize that it is not yours, but his. Behold, so one finds everywhere that men do not seek the honor and name of God sincerely, and especially the proud saints always profess to be and to have something to which only God can lay claim.

39. You say: If this is true, it follows that nobody on earth properly hallows the name of God. Moreover, all they who go to court for the sake of their property, their honor or other objects, are in the wrong.

40. First, I answer: For this reason, I said above that this petition is most pregnant and the greatest, comprehending all others. For if one properly hallowed the name of God he would not need to pray the Lord's Prayer any more. And if one were so pure as to be unconcerned about anything, even his honor, he would be perfectly holy and the name of God would be perfectly hallowed in him. However, such a condition is found not in this life, but in heaven.

41. Therefore, as long as we live, we need to pray and earnestly strive that God may hallow his name in us. For every man is found to be a blasphemer of the divine name, the one excelling the other in blasphemy; although the proud saints are unwilling to believe it.

42. I also said that this prayer is not only a petition, but also a salutary lesson and a disclosure of the wretchedness and guilt of our lives upon earth, to teach man to know

himself and to be humble. For when we pray that God's name may be hallowed in us, it follows and is implied that it is not yet holy in us. If it were holy, we should have no need to pray that it may become so. From this it further follows that so long as we live, we disgrace, blaspheme, dishonor, profane and desecrate the name of God, and testify with our own prayers and mouths that we are blasphemers.

43. Now, in all Scripture I know no doctrine which more completely discredits and reduces to naught our whole life than this prayer. Who that loves the name of God would not rather die and break with this whole life when he considers from the heart that his life is the occasion for blaspheming God's name and honor? Even if one understood nothing else well than the Lord's Prayer, he would have doctrine enough against all vices, especially pride. For how can he be gay or proud who confesses in the Lord's Prayer that he commits the great, dreadful crime of dishonoring daily the name of God and of acting daily contrary to the second commandment by using God's name in vain?

44. Secondly, I answer, that it is not the best that lawsuits exist. It would be better if there were none. But to avoid greater evils they are to be conceded on account of the weak, who are not yet able to surrender all things and dedicate themselves again to God.

45. Nevertheless, a goal is set before us toward which we should strive; that is, that from day to day we learn and practice the art of hallowing God's name, and return to him the honor, riches and everything we alienated from him, and thus become entirely sanctified.

For a sustained effort of this character this prayer has been given to us; so that without ceasing we may desire in our hearts that God's name be hallowed.

And, if a Christian should be deprived of everything, property, honor, friends, health, wisdom, etc., it would be nothing surprising. Ay, finally it must come even to this, that all his own becomes nothing and he be sundered from all things; then he is sanctified and hallows the name of God. As long as we have anything of our own there will still be a

claim to praise. Therefore nothing can remain, in order that God may become our one and all, and that no one may lay claim to glory but him. Then what the Scriptures say of the righteous will be realized, namely, that they are poor and orphaned, fatherless and comfortless.

46. But you say: If we all fail to honor the name of God sufficiently, are we therefore in mortal sins and condemned? I answer: All sins would be mortal and condemn us if God dealt with us in severity. For God can endure no sin, however small. But there are two classes of people. Some recognize, and themselves lament, that they do not sufficiently hallow the name of God, and earnestly pray that they may do so, and they make much of their unhappy condition. To these God grants what they pray; and because they judge and condemn themselves, he absolves them and remits what they fail to do. Others, however, self-willed and frivolous spirits, make light of their faults, take no account of them, are quite blind to them, and in addition prayerless. These shall find out in the end how great the sin was which they regarded as nothing, and they shall be condemned for what they thought would most of all save them. Christ says to the hypocrites that they shall receive greater condemnation for their long prayers, Mt 23, 14.

47. So the Lord's Prayer teaches you first to recognize your great misery and corruption, to recognize that you are a blasphemer; you must even be frightened at your own prayer, if you consider what you are praying. For it is certainly true that you have not yet hallowed the name of God; and it is also true that he who does not hallow the name of God, profanes it. Then, further, it is true that dishonoring the name of God is a grievous sin and worthy of eternal death, if God's righteousness should judge. Whither will you flee? Your own prayer convicts you and is against you, testifies against you, accuses you. There you lie; who will help you?

48. Behold now, when you have thus earnestly come to yourself and in the knowledge of your misery humbled

yourself, there comes a doctrine of comfort which lifts you up again; that is, the prayer teaches you not to despair, but to seek God's grace and help. For you are certain and you ought firmly to believe this, that he taught you to pray thus because he will hear you. And so the prayer brings it about that God does not impute your sin to you nor deal with you in severity. Those alone God regards as good who earnestly confess that they dishonor God's name and constantly desire that it may be hallowed.

49. But they who plead a good conscience and think they have not dishonored God's name, are beyond rescue; for they are yet too self-willed, secure, proud and irreverent. They are not yet in the company of those to whom Christ says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," Mt 11, 28. For they do not understand the Lord's Prayer, and know not what they pray.

Conclusion of the Petition.

50. Now, the sum and substance of this petition is: O dear Father, thy name be hallowed in us; for I confess that I have, alas! often dishonored thy name. And I do so still. Through pride and through seeking mine own honor and the glory of my name, I blaspheme thy name. Therefore help me by thy grace! May my name cease to be anything to me; may I recognize my nothingness, so that thou alone and thy name and honor may be in me.

51. I hope that you have sufficiently understood that the words "thy name" signify "thy honor and praise." For a good name has in the Scripture the same significance as honor and praise, and a bad name means the same as dishonor and evil reputation. This prayer, then, aims at nothing else than that the honor of God may be sought before all, above all, and in all things, and that our whole lives may redound to the honor of God forever; not to our profit nor our salvation nor any advantage, temporal or eternal, unless it be ordained ultimately for the honor and praise of God.

52. Therefore is this the first petition. God's honor is the first, supreme, highest tribute which we can render to

him, and he himself seeks and demands nothing more. Nor can we give him anything else, for he gives all other possessions to us; but honor he reserves for himself. Whatever we know, say, sing, live, work, do and suffer, proves that all things are God's, so that the verse of the psalm may stand: "His work is honor and majesty; and his righteousness endureth for ever," Ps 111, 3. That is to say: In whomsoever God dwells and lives, the works of that man serve only to render praise and honor to God and to ascribe all to him. Such a man is proof against dishonor and contempt, for he knows that this should be. If nobody will despise and dishonor him, he will do so himself, and will not endure his own praise and honor. And he is righteous for the reason that he renders to God what is God's and to himself what is his own, to God the honor and everything else, to himself the dishonor and nothing besides. Here, then, is the righteousness which abides forever. It is pleasing, not merely to men on earth, like the lamps of the foolish virgins and the piety of those seeming to be saints, but to the eternal God; wherefore it also abides in his sight forever.

53. Now you observe that this prayer contends against hateful pride, which is the head, life and whole essence of sin. Just as no virtue lives or has merit when joined to pride, so, on the other hand, no sin lives or does its work of injury where pride is dead. As a serpent has all its life in its head, and if that is dead can do no harm; so, if pride were dead, all sins would be harmless, indeed, powers for ultimate good. Since therefore nobody is free from pride and greed for his own name and honor, there is nobody to whom this prayer is not highly necessary and useful.

THE SECOND PETITION.

"Thy kingdom come."

54. This second petition, like the others, has two effects: it casts us down and lifts us up. It humbles us by compelling us to confess with our own mouth our great, lamentable misery; it exalts us by showing us how to conduct our-

selves in our humiliation. So every word of God has this quality, that it terrifies and comforts, wounds and heals, destroys and builds, tears up and plants, humbles and exalts.

55. First, it humbles us, because we publicly confess that the kingdom of God has not yet come to us. This, if it is earnestly considered and truly prayed, is awful and ought to sadden every pious heart. For from this confession it follows that we are still rejected, and are in exile and among cruel enemies, and denied the dear Father's country.

56. This, then, is a double, pitiable, lamentable loss. First, God the Father is deprived of his kingdom in us, and he that is and should be Lord of all things is by us alone circumscribed in his power and title; which redounds not a little to his dishonor, as if he were a Lord without a land and his title to omnipotence had become an object of mockery in our hearts. This doubtless is painful to all who love God and desire his glory; it is a dreadful thing that we are they who restrict and hinder the kingdom of God. If God would judge us in severity, he would have just reason to condemn us as enemies and robbers in regard to his kingdom.

57. The other loss is ours, to lie captive in misery and in a strange country among such great enemies. For, if it be a terrible and lamentable circumstance that a child of an earthly prince or an entire country were conquered under the heel of the Turk and had to undergo much indignity and suffering, and finally the most disgraceful death, how much more reason have we, grief-stricken, to deplore the fact that in our exile we are among evil spirits, in perpetual danger of injury to body and soul, with eternal death as the final object of our expectation. If we only considered the matter rightly, we should dread our own lives more than we dread a hundred deaths.

58. Secondly, when such reflections have humbled us and have revealed to us our misery, then follows the comfort. The kind Master, our Lord Christ, teaches us to pray and to seek to escape from our exile and not to despair. For they who confess that they hinder the kingdom of

God, and humbly pray for its coming, shall, on account of this their sorrow and prayer, obtain pardon from God for what otherwise he would justly punish. But the self-willed spirits, who care little for the welfare of the kingdom of God and do not pray from the heart for it, shall be surely judged in severity with the tyrants and destroyers of his kingdom.

59. Since this prayer must be offered by all, it follows that nobody is without guilt toward the kingdom of God. To understand this, it is necessary to know that there are two kingdoms.

The First Kingdom.

The one is the kingdom of the devil, whom the Lord in the Gospel (Jn 16, 11) calls the prince, or king, of this world. This is a wicked and rebellious kingdom. To the pious it ought to be a great exile and prison, as was typified ages ago by the children of Israel in Egypt, who had to promote that country's prosperity with much toil and affliction, with no reward but the prospect to be destroyed by this expedient. So he who serves the devil by sin must suffer much, especially in his conscience, only to earn eternal death as his final reward.

60. Now, we are all in this kingdom until the kingdom of God comes, yet with a difference. The pious are in it, daily contending against sin, and steadfastly and firmly resisting the lust of the flesh, the allurements of the world and the suggestions of the devil. For, however pious we may be, evil lust ever seeks to reign in us and to reign alone and supreme. Therefore, the kingdom of God wages unceasing warfare with the kingdom of the devil. The godly are preserved and saved through contending against the kingdom of the devil within for the sake of the kingdom of God, which is thus advanced. These are they who pray the petition with words, heart and deeds. So the holy apostle Paul says: "Let not sin reign in your mortal bodies, that ye should obey the lusts thereof," Rom 6, 12. It is as if he said: You will indeed feel and have evil desires, inclination to wrath and love for it, also for covetousness, unchastity

and the like, all which tend to draw you into the devil's kingdom, that is, into sin; for it is from the devil's kingdom that all sins derive their source and character. But you must not yield to them. You must fight and subdue and suppress what remains of these traitors in the kingdom of the old devil, as the children of Israel did to the Jebusites and Amorites, and so increase the kingdom of God in yourselves, for the true promised land is there.

61. In a different manner are they in the devil's kingdom who fail to do this. They are therein with their own approval, yielding to all the desires of the flesh, the world and the devil; and if they could they would remain in it always. These make way for the devil, and retard and injure the kingdom of God. They accumulate property, build magnificently and strive for all that the world offers, just as if they fain would live here forever. They do not remember that we have here no abiding city, as Saint Paul says, Heb 13, 14. These utter the petition with their lips, but in the heart they contradict it. They are like metallic organ pipes, which toot and sound through the whole church and yet are devoid of both words and understanding; and perhaps the organs are the models and guides of such singers and supplicants.

The Second Kingdom.

62. The other kingdom is God's kingdom. This is a kingdom of righteousness and truth, of which Christ says: "Seek ye first God's kingdom and his righteousness," Mt. 6, 33. What is the righteousness of God or of his kingdom? When there is no sin in us any more, but all our members, powers and faculties are subject to God and in his service, so that we can say with Paul: "It is no longer I that live, but Christ liveth in me," Gal 2, 20; and: "Ye are not your own; for ye were bought with a price; glorify God therefore in your body," 1 Cor 6, 19-20. As if he said: Christ has bought you through himself; therefore, you are to be his own and to allow him to live and reign in you. But this is accomplished when no sin rules in us, when Christ alone rules with his grace. Accordingly, God's kingdom is nothing else than peace, soberness, humility, chastity, love and every vir-

tue; or the absence of all wrath, hate, bitterness, unchastity and the like.

63. Now, let every one prove himself to see which way he is inclined, and he will realize in which kingdom he is. There is no man who does not find something of the devil's kingdom in himself. Therefore, he needs to pray: "Thy kingdom come." God's kingdom has its beginning and growth here, but it is consummated in the life beyond.

64. This, then, is in brief the meaning of the second petition: Thy kingdom come. Dear Father, let us not live long here, so that thy kingdom may be perfected in us and we may be entirely delivered from Satan's kingdom. Or, if it pleases thee to leave us longer in this land of exile, grant us thy grace, that we may begin thy kingdom in us and unceasingly increase it, and destroy the devil's kingdom.

65. Let me call attention to a double error in this connection. First, the evil of those who run hither and thither to become righteous and to attain to the kingdom of God and to salvation—one to Rome, another to St James. This one builds a chapel, that one founds this, another that. But the real point they will not take hold of, namely, that they surrender themselves inwardly to God and become his kingdom. They do many such external works and present a fine show, but inwardly they remain full of evil devices, wrath, hate, pride, impatience, unchastity, etc.

Christ spoke against these. Being asked when the kingdom of God should come he replied: "The kingdom of God cometh not with observation: * * * for lo, the kingdom of God is within you," Lk 17, 20-21. So he also said: "And if any man shall say unto you, Lo, here is the Christ, or Here, believe it not for there shall arise false prophets," Mt 24, 23. As if he said: If you wish to know the kingdom of God, you need not seek it far off, nor race across the country. It is near to you, if you will; ay, it is not only near you, it is in you. For soberness, humility, truth, chastity and every virtue (these are the true kingdom of God) cannot be brought over land and sea; they must spring up in the heart.

66. Therefore, we do not pray: Dear Father, let us come to thy kingdom, as if we had to go after it; but, Thy kingdom come to us. For God's grace and kingdom, together with all virtues, must come to us if we are to receive them; we can never come to them. Just as Christ came from heaven to us upon earth; we did not ascend from earth to him in heaven.

67. The other error is that of many who, though they utter this prayer, are concerned only about their salvation, and by the kingdom of God they understand nothing else than joy and gladness in heaven as they are able to conceive it with a sensual mind. Such thoughts prompt them only to fear hell and to seek heaven merely for their own gain and advantage.

68. These do not know that God's kingdom consists alone in being pious, sober, pure, gentle, meek, and in being filled with every virtue and grace, so that God may have his work in us and he alone may be, live and rule in us. This should be our first and supreme desire. For, to be saved means that God rules in us and we are his kingdom. But the joy and gladness and all else that we crave need not be sought nor asked nor desired; it will all come of itself as the result of the kingdom of God. As joy and gladness follow the drinking of good wine without being especially sought for, so much more, when the graces and virtues which constitute the kingdom of God are perfected, there naturally must needs follow, without our activity, joy, peace, blessedness and every delight. Therefore, in order to cause us to turn aside the false and self-seeking eye, Christ bids us to pray for and seek, not the fruit of the kingdom, but the kingdom of God itself. But they who err seek what comes afterward, the last first; that which is first, they esteem not, or they esteem it only on account of that which is last. Therefore they will attain neither. Not really desiring what must come first, they will not obtain that which follows.

THE THIRD PETITION.

"Thy will be done, as in heaven, so on earth."

69. This petition also teaches the two things which were

mentioned in the former petition: it humbles and exalts; it is a test for the sinner and for the righteous. For on these two principles, judgment and righteousness, the Word of God acts everywhere, as it is written: "Blessed are they that keep justice, and he that doeth righteousness at all times, Ps 106, 3.

Judgment obtains when a man knows, judges and condemns himself; and this is true humility and self-abasement.

Righteousness obtains when a man, having this self-knowledge, asks and seeks that grace and help from God which exalts him in his sight. These two principles we will now examine in this petition.

70. First, we become our own accusers and judges, charging ourselves with disobedience to God and indifference to his will. For, if it were true that we did God's will, this petition would be to no purpose. Therefore we utter momentous words when we say: "Thy will be done." For what can be more dreadful than that the will of God is not done and his commandments are despised? And is not this prayer virtually a confession that such failure has been ours? It must be true that we neither do nor have done the will of God, since we are compelled first to pray for it. For in God's sight neither hypocrisy nor pretence will avail; if anything, prayer reflects conditions as they are.

71. Since we must pray this petition until our end, it follows that until our death we shall also be found and pronounced guilty of being disobedient to the will of God. Who, then, can be proud or who can prevail in view of his own prayer, which is evidence that if he were dealt with by God according to justice, the result would be constant condemnation and reprobation; and this in perfect equity, inasmuch as he stands self-confessed and self-convicted for disobedience. So this prayer works deep humility and fear of God and his judgment, so that a man is glad if only he escapes the judgment of God, and is saved by pure grace and mercy. When this result is accomplished we have met the condition of this petition, namely, that in the presence of God we judge ourselves and pronounce sentence, that we

know ourselves well and grieve over our wretched state.

72. Secondly, righteousness consists in this, that when we have attained to the required self-knowledge and self-condemnation, we do not despair on account of the judgment of God, to which we bow when we utter this petition; but that we take refuge in God's grace and firmly trust him and pray him to deliver us from disobedience and the disregard of his will.

73. For righteous before God is he who humbly confesses his disobedience and sin and the justice of his condemnation, and therefore heartily prays for grace, without doubting that it shall be granted to him. The apostle teaches (Rom 1, 17; Gal 3, 11) that a righteous man prevails solely through his faith and trust in God, and therefore his comfort and trust are not his works, but the mercy of God alone.

74. Behold, then, how our wretched, transient life reels as from a blow when this prayer discloses it as sheer disobedience toward God's will and therefore surely leading to everlasting condemnation, unless salvation is grasped through self-knowledge, repentance and prayer. Whoever rightly considers this petition and the others, will truly have little pleasure in this life. He that has pleasure in it proves that he does not understand the Lord's Prayer nor the perils to which life is subject.

What It Means To Do or Not To Do God's Will.

75. Without doubt the doing of God's will is nothing but the keeping of his commandments; for his will is revealed by his commandments.

76. We can not understand this petition unless we know and understand what God has commanded. This is a broad subject. Most briefly stated, what God has commanded is nothing but the slaying of the "old Adam" in us, as the apostle teaches in many places. The "old Adam" is solely our inward evil inclinations to anger, hatred, unchastity, covetousness, ambition, pride and the like. Such evil disposition and attributes have been inherited by us from Adam and are inborn in us. From these result evil works of every

kind—murder, adultery, robbery, and similar transgressions of God's commandments. Therefore, God's will is not done through disobedience.

The Twofold Method of Slaying the Old Adam and Thus Doing God's Will.

77. First, we slay the old Adam ourselves, when we suppress and restrain our evil inclinations; when we by fasting, watching, prayer and industry subdue unchastity; when we by alms and kind services to our neighbor overcome hatred and malice; when, in short, we conquer our own wills in every possible way. If a man has no master or teacher, he must learn and practice the lesson of examining himself; he must never do what he has a will to do, and must always do what he has no inclination to do. Let him always act against his own will. He must freely believe that his will is never good, however reasonable it may seem, unless it be constrained and be impelled to what, by nature, is repulsive to it. As was said (§ 70), if there were a good will in us, we would have no need of this prayer.

78. Therefore a man should see to it that the dominant will in him is superior to his natural will, and brook no indecision. Then he shall find that in reality there is but one will in him instead of two conflicting ones, and he will habituate himself to follow the higher will rather than his own. For he who is the servant of his own will, is surely opposed to God's will. Now, there is nothing which is so dear to man and so hard to give up as his own will. Many do great, good works, but they follow entirely their own will and inclinations; and yet they think they are right and that they do nothing wrong. For they think their will is good and right, and they have no need of this prayer. So they are altogether without fear of God.

79. Secondly, the old Adam is slain by others, who oppose us, try us, disturb us, and in everything resist our will, not only in reference to temporal objects, but even when the work we do is good and spiritual. They misrepresent and belittle us when we pray, when we fast and when we carry on benevolent work—in short, they refuse to leave us

in peace, no matter what we do. Ah, this annoyance is an inestimably precious thing! Such adversaries ought to be purchased at any cost. For these are they who bring this prayer to pass in us—through whom God breaks our will, so that his will may be done. Therefore Christ says: "Agree with thine adversary quickly, while thou art with him in the way," Mt 5, 25. That is, we are to give up our wills and let the adversary's will be right; thus shall our own be broken. But in the breaking of our will, God's will is done, for it is his pleasure that ours shall be hindered and brought to naught. Therefore, when a person opposes you and endeavors to treat you as a fool, do not offer resistance, but consent to it and let it pass for right, as indeed in God's sight it is right. When anyone wishes to deprive you of anything and to injure you, suffer it as if you were served rightly, for without doubt it is right in God's sight. Although the offender does wrong, you are nevertheless not wronged. For what you possess is God's, and he has a right to take it, whether he uses a bad man or a good man as his agent. Your will shall not resist, but shall say: "Thy will be done." So in everything, bodily and spiritual: "If any man would * * * take away thy coat, let him have thy cloak also," says Christ, Mt 5, 40.

80. But you say: If the doing of God's will means this, who can be saved? Who can keep a commandment as majestic as this, and give up everything, having his own will in nothing? I answer: That is the very reason you should learn how great and necessary is this prayer, and with what earnestness of heart it is to be prayed, and how sublime a thing it is that our will is mortified and God's will alone is done. And so you must confess that you are a sinner, unable to do God's will, and must pray for help and grace that God may forgive your shortcomings and enable you to do his will. For it is necessary, if God's will is to be done, that our will should perish, for it is antagonistic to that of God. Learn this from Christ our Lord. When he prayed to his heavenly Father in the garden that he should remove the cup from him he said: Nevertheless not my will, but thine,

be done," Lk 22, 42. If Christ had to give up his will, which, without doubt, was good, yea, always the very best, in order that the divine will might be done, why should we poor worms insist on our will, which is never free from evil and always deserving of being hindered?

81. To understand this, note that our will is bad in two respects.

First, the will is evil quite manifestly and without attempt at disguise when we have the will and inclination to do what is regarded by everybody as evil—being angry, lying, deceiving, injuring one's neighbor, being unchaste and the like. Such will and inclination are found in everybody, especially when he is incited to these things. Now, to oppose this will we must pray that God's will be done. He wills that there be peace, truth, purity, gentleness.

Secondly, when its evil character is hidden and disguised by a good appearance. When Saint John and Saint James prayed against the Samaritans who would not receive Christ; "Lord wilt thou that we bid fire to come down from heaven, and consume them?" He answered: "Ye know not what manner of spirit ye are of. For the son of man came not to destroy men's lives, but to save them," Lk 9, 54-56.

82. Of this class are all they who, in view of the unjust or foolish treatment to which they or others have been subjected, will have their way and insist on carrying out whatever they undertake. They will exclaim and lament: Oh, I meant well from my heart. I would have helped a whole city, but the devil will not allow it. Then they think they are justly and rightly angry and fretful. They disturb their own peace and that of other people and at once make a great ado because their good intentions have been obstructed. But if they examined the matter by daylight, they would find that it was all show and that with their good intentions they had in reality sought their own interest and honor, or their own will and preference. For it is not possible that a righteous will, if it is indeed righteous, should be angry and contentious when it is hindered.

83. And be it observed, it is a sure sign of a bad will, if it chafes under opposition. Impatience is the very fruit by which you are to recognize the will whose righteousness is merely a matter of show, hypocrisy, deception. A truly righteous will, if it be hindered, speaks thus: O God, I thought this was the way of doing good: but if it is not, I am content; thy will be done. Where there is inward strife and chafing, there is nothing good, though it may appear so.

84. Besides this twofold evil will, there is another will which, while quite righteous, must be resisted, likewise. Such was the will of David, when he proposed to build God a temple and was commended by God for it; and yet God willed that it was not to be. Such, also, was the will of Christ in the garden when he shrank from the cup, and his will, though righteous, had to yield.

So even if you wished to convert the whole world, raise the dead, bring yourself and everybody to heaven, and do all kinds of marvelous things, you must nevertheless not desire to do any of these things unless you have preferred the will of God, subduing and routing your own, and said: My dear God, this and that seems good to me; if it please thee, let it be done; if it please thee not, let it remain undone.

85. And such a righteous will God very often frustrates in his saints, in order that under the appearance of good, there may not creep in a will which appears to be righteous but in reality is evil because false and sanctimonious. Likewise, that we may learn that our will, however good, is infinitely inferior to God's will. Therefore, an inferior will, though righteous, ought justly to give way or in complete abandonment disappear before the infinitely good will of God.

Thirdly, the good will in us is also to be hindered so that it may be made better; for surely God hinders a good will only that it may become better. But it becomes better when it is subjected and conformed to the very will of God by which it is hindered, in order that finally man may become

altogether resigned, free and submissive, with no thought but to wait upon the will of God.

86. Behold, this is true obedience, but in our times, alas! it is altogether unknown. Now, the useless babblers arise, who have filled all Christendom with their noise and have misled the people with their doctrine. They have cried out from the pulpit that one must form and possess a good will, good purpose, good intention; and that when these have been acquired a person may rest secure that all he does is good. By this teaching they produce nothing better than self-willed and perverse men, independent and presumptuous spirits, who are ever found in conflict with God's will, while their own remains unsubdued and unbroken. For they think that, because their purposes are good and worth being carried out, everything that withstands them must be of the devil and not of God. Behold, thus arise the wolves in sheep's clothing, the proud saints, the most injurious men on earth. Thence it comes that bishops, churches, priests, monks and nuns, fight, quarrel and wage war against one another. Strife abounds everywhere, and every party claims its will is righteous, its motive good, its purpose divine, pretending that the devilish work it does redounds to the praise and glory of God.

87. However, they ought to be correctly taught that the fear of God should abide also in the will, and that they should be suspicious of their own will and motives; ay, that they should cast far from them the accursed presumption of entertaining the notion that their own will or motive can be good as long as it is of their own making. All a person can do is to despair of possessing or producing of himself a will, motive or purpose which is righteous. For, as was said above (§77 ff.), the will is good when there is no will; inasmuch as God's will is to be found only where there is no will of one's own, and God's will is the very best. Therefore it is evident that these bawlers know neither what an evil nor what a righteous will is. They come with prodigious assurance and lead us to say with our mouths, "Thy

will be done," but with our hearts, "my will be done," and so to mock both God and ourselves.

88. But someone may say: Ah, but God has given us a free will. The answer is: Yes certainly! God has given you a free will. Why, then, will you rob it of its freedom by becoming self-willed? If you do with it what you please, it is not free, but your slave. God has given, neither to you nor to anybody, an independent will. For self-will comes from the devil and Adam. These two were endowed by God with a free will, but out of a free will they made a captive will. A free will is one which has no independent desires but constantly looks to the will of God. This is the one and only condition of remaining free, being attached and restricted nowhere.

Conclusion of the Petition.

89. Now, you observe that in this petition God bids us to pray against ourselves, thereby teaching us that we have no greater enemy than ourselves. Our will is the greatest thing in us, and, opposing it, we must pray: Father, let me not so fall as to do according to my own will. Break my will, restrain my will; it matters not how I fare, only let it be done with me not according to my will, but according to thy will. For so it is in heaven. There is no self-will there; let it be so also upon earth. The working out of the answer to this prayer is painful to nature. For self-will is the deepest and greatest evil in us, and nothing is dearer to us than our own will.

90. So, then, in this petition nothing else is sought than the cross, pain, adversity and suffering of every kind, which is conducive to the destruction of our will. If the self-willed rightly understood how, by its use, they pray that their own will may be opposed all along the line, the prayer would be hateful to them or a source of dread.

91. Now, let us consider these first three petitions in their mutual relations. The first is that God's name may be honored, and his name and honor may be in us. But nobody can attain this unless he is pious and in the kingdom of God. For the dead and sinners cannot praise God, as

David says in the sixth psalm. Now, nobody can be pious unless he is freed from sins; but we become free from sins when our will is rooted up and God's will implanted instead. When the will, which is the chief and highest of all faculties, is no longer ours, is no longer evil, then all the members are no longer ours, are no longer evil. Therefore, this petition is directed at the very head of wickedness, as it were, not at its hands or feet. It is directed at our will, which is the source of wickedness—wickedness in action.

THE FOURTH PETITION.

"Give us this day our daily bread."

92. Hitherto we have used the word "thy, thy." Now we say further "our, our, us." We will try to find the reason for this. When God hears our first three petitions and hallows his name in us, he transfers us into his kingdom and infuses his grace into us, which begins to make us pious. This grace manifests itself at once in doing God's will, but it encounters an opposing Adam. Saint Paul laments (Rom 7, 19) that he does not do as he would. For self-will, innate from Adam, together with all the members, contends against the good inclination; whereupon grace in the heart cries out to God against this Adam and speaks: "Thy will be done." For man finds himself heavily burdened with himself.

93. Now, when God hears this cry, he comes to the aid of his dear grace and in order to strengthen the kingdom which he has begun he earnestly and mightily resists the chief villain, the old Adam. He inflicts every woe upon him, baffles all his purposes and confounds and humiliates him on every side. This is done when he sends upon man suffering and adversity of every kind; to this end must contribute malignant tongues, evil, treacherous men, and if men do not suffice the very devils are laid under contribution. God's design is that man's will may ever be slain, with all its evil inclinations, and the will of God so done that grace may possess the kingdom, and the praise and honor of God alone be upheld.

94. When, now, this takes place, man is in great tribulation and anxiety, and he little thinks that it all means the

doing of God's will. Rather, he supposes that he is forsaken and given over to devils and wicked men; that there is no longer any God in heaven, willing to know or hear him. This is the true hunger and thirst of the soul, in which it longs for comfort and help; and this hunger is much harder to bear than bodily hunger. Here is where the "our" comes in. Our needs clamor for recognition, and we say: "Give us this day our daily bread." How is this done?

95. God has left us much trouble upon earth and no other comfort in it than his holy Word. Christ has promised us (Jn 16:33): "In the world ye have tribulation, but in me peace." Therefore, if anyone wishes to surrender himself to God's kingdom, so that it may come to him, and to God's will, so that it may be done by him, let him not squirm and think to escape, for it must be even so. When your own will is foiled, God's will is done; that is, the more adversity you suffer, the more is God's will done, especially in death. It has been so determined, and nobody shall alter the fact, that there shall be tribulations for us in the world, but peace in Christ. In these straits the evil and the good part.

96. The evil, those who soon fall from grace and the kingdom already begun in them, neither understand God's will nor the purpose of such tribulations; nor do they know how to order themselves in reference to them. Therefore, they permit their self-will to regain the upper hand and to cast out grace, like bad stomachs which cannot retain food. Some become impatient, murmur, curse, blaspheme, being all but consumed by rage. Others run to and fro, seeking human comfort and counsel, bent upon nothing but escape from their troubles and the defeat and suppression of their adversaries. In short, they want to be their own helpers and deliverers, instead of waiting until God delivers them from their crosses. All these do themselves unspeakable injury; for when God takes hold of them to slay their own will, to erect the kingdom of his grace in them, to establish the glory and honor of his name in them, and to implant there his will, they are unwilling to suffer his divine, salutary hand; they fall back, and their own will, the wretched

knave, remains in authority. Like the Jews, they release the robber Barabbas and kill the grace of God, the innocent Son of God, who had begun to grow in them. The Psalm (106, 13) speaks of them: "They waited not for his counsel," that is, they would not suffer what God purposed to do with them.

97. The pious are wise and well understand of what use the divine will—that is, trouble of every kind—is, and also know well how they ought to receive it and act in it. They know that no enemy has ever been put to flight by one who runs. Therefore, no suffering or distress can be overcome by impatience, flight, and the desire for ease. It is to be conquered only by pluck and steadfastness; yea, by boldly meeting trouble and death. The proverb is true: "He who is afraid of hell rushes into it." So he who is afraid of death shall be devoured by death eternally. He who fears suffering, shall be overcome. Nothing good comes of fear. Therefore, one must be plucky and bold, and always stand undismayed. But who can do this?

98. This prayer teaches you where to seek comfort and to find peace in such tribulation. You must say: Father, give us this day our daily bread. That is, Father, comfort and strengthen me, a poor, suffering man, with thy divine Word. I cannot endure thy hand, and yet I shall be condemned if I do not bear it. Therefore, strengthen me, Father, that I may not despair. Accordingly, God wills that in our suffering, which is the expression of his will, we should turn and flee nowhere but to him. We should not desire to escape. That would result in our own injury and the erection of an obstacle to God's will and our welfare. We should flee to him in order to gain the strength we need, so that we may suffer his will to the end. Suffering and death on our part are God's will, but it is impossible for anyone to submit to them without fear, unless the necessary strength is given. But no creature can strengthen him for it. Nay, all creatures, and especially man, if comfort and strength are sought from them, only make one more feeble, unsteady and yielding. Therefore, our strength must come

from God's Word alone as our daily bread. God speaks through Isaiah (50, 4): "The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustaim with words him that is weary;" and through Mat. (11, 28): "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and by David (Ps 119, 28): "Strengthen thou me according unto thy word;" and (Ps 130, 5): "My soul doth wait, and in his word do I hope." And all the Scriptures are full, full, full of this doctrine. Now, when and through whom does this word come?

99. The Word comes in two ways. In the first place, through men. This is the case when God lets a comforting, strengthening word be sounded through a minister in church, or elsewhere through a fellow Christian, so that he feels in his heart something which prompts him to arouse himself and to take courage. For the Word of God, if it comes rightly, surely produces such an echo in the heart. Therefore, foolish women should be driven away from the sick and dying, when they utter foolish talk such as this: Dear cousin, or dear John, it is not so bad; you will get well and be happy and rich again. With such words hearts are made timid, weak and unsteady; whereas, it is written God's Word is "Bread that strengtheneth man's heart" (Ps 104, 15). Therefore my reply is: Dear cousin, eat your stale broth yourself. I wait for the daily bread, which strengthens me. So the sick ought to be resolutely strengthened for death, and those who suffer to be encouraged for greater sufferings. And when they say they have no strength to endure, then let this prayer be held up to them that they may beseech God for strength, whose will it is to be asked.

100. Secondly, the Word comes of itself, as when God pours his Word into a person through suffering, by which he becomes strong to endure all things. For God's Word is all-powerful. Rom 1, 6. But what is this word, as God has uttered so many words.

101. Answer: No one can tell this exactly. As there are manifold infirmities and sufferings, so there are mani-

fold words of God. For the timid need one word and the obstinate need another; the former must be strengthened the latter must be terrified. We are now speaking of those in whom God's will is done, that is, those who are in suffering and distress. For these, words should be selected which strengthen, as Paul selects for the Hebrews (chapter 12). But since the fruitful utterance and effect of God's Word are not in man's power, but alone in God's, it is necessary for us to pray that he may give us his holy Word, either direct or through man.

102. Now, it is true that he who has never been tried by suffering, and has not experienced how mighty to strengthen is the power of the Word of God, has no knowledge at all of what this petition aims at. Nor can it be palatable to him, for he knows and has tasted only the comfort and help that are in creatures and in himself, and has never gone through suffering nor been bereft of solace.

We will now consider this prayer word by word and try to thoroughly understand it, for it contains profound thoughts. (The order in the German is, "Our Daily Bread Give Us Today.)

The First Word is "Our."

103. This word expresses the thought that it is not principally common bread for which we pray, which also the heathen eat and God gives to all men unasked, but for our bread, the bread for us, the children of the heavenly Father. The Father whom we ask is not an earthly but a heavenly and spiritual father; the bread for which we pray is not earthly but heavenly and spiritual bread; it is ours, it belongs to and is needed by us, the children of heaven. Otherwise there would be no need to say, "our daily bread"; for material bread would be sufficiently indicated by the words, Give us this day daily bread. But God wishes to teach his children to be more concerned about the food of the soul; yea, he forbids them to worry about the meat and drink for the body.

The Second Word Is "Daily."

104. The Greek for this word "daily" is "epiousion." It has

been variously explained. Some say it means an immaterial bread; some a select and special bread; some, following the Hebrew language, a bread for the morrow—not what we Germans call a morning and evening bread, but what is prepared for the next day, in Latin "crastinum." This variety should confuse nobody, for there is no substantial difference of meaning, only so the quality and nature of this bread are properly stated.

105. First, it is called an immaterial bread, because the Word of God feeds man, not in relation to his body and the natural and mortal life. The state for which it feeds him is an immortal, spiritual and eternal state, far excelling this present one, as Christ says, "He that eateth this bread shall live forever" (Jn 6, 58). Therefore, it is equivalent to saying: Father, give us the immortal, eternal bread.

106. Secondly, it is called a select, pleasing, sweet bread, delightful and of pleasant taste, like the heavenly bread mentioned in Wisdom 16, 20: "Agreeing to every taste." Accordingly our heavenly bread is noble, pleasing, attractive and replete with power and grace far above the bread of nature. One might also understand it to mean select bread, that is, a bread belonging especially to and suited for us children of God. For the words, "egregius," "peculiaris," "proprius," mean this also. The apostle says to the Hebrews (13, 10) that we have a special altar, of which nobody may eat but we alone. And so we have a special, peculiar bread.

107. Thirdly, according to the Hebrew, it is bread for the morrow. Now, the Hebrew tongue has the peculiarity of predicating of tomorrow what we Germans predicate of today. In German "daily" means what we daily have at hand and in readiness, although we may not constantly use it. As we say, this or that I must have today or tomorrow and daily. Not knowing when we may need it, we would thus have it at hand. This is expressed by the Hebrew language through a word signifying "cras or crastinus," tomorrow. So Jacob says to Laban (Gen 30, 33): "So shall my righteousness answer for me hereafter;" that is,

today or tomorrow, or whenever required, my righteousness shall be my answer and defense.

108. Now, the meaning is, we pray that God would so give us the immaterial bread—our special, peculiar, daily bread—that we may have it daily at hand and in supply. Then, when the need and suffering, which we must expect daily, occur, we may strengthen ourselves with it; thus we shall not be taken unprepared and, for the want of it, despair, perish and die eternally.

109. Here observe that we Christians ought to be rich and to have a large supply of this bread, and to be so disciplined and trained as daily to have God's Word ready at hand in all temptations to strengthen ourselves and others. That the dear, holy fathers did this, we see in the epistles and their writings. But it is our fault that we have nothing; we do not pray to God for it. For this reason we cannot but have unlearned bishops, priests and monks, who are able to give us nothing. And we proceed to make evil worse by hating, disparaging and despising them. Behold, the wrath of God brings us to this. This prayer ought to be properly considered, for in it God teaches us to pray above all for spiritual prelates, especially for those who should give us the Word of God. For it shall not be given to them unless we are worthy of it and pray God for it. Therefore, when you see unlearned and unfit bishops, priests or monks, you must not curse, condemn and disparage them, but regard them in no other light than as a dreadful plague of God, wherewith he punishes you and us all because we have not prayed the Lord's Prayer and besought God for our daily bread. For had we done so God would surely have heard us and granted to us good, capable, learned prelates. The fault is ours much more than theirs. But now men are to be found whom God has so severely smitten and hardened that they not only fail to regard an unlearned priesthood as a plague, but even take pleasure in despising it and getting sport out of a condign retribution at the hands of God, whereas they ought to shed tears of blood, if they can, because God has inflicted upon us so serious and grievous a plague.

110. For, be it known, the severest punishment God ever sent upon the world has taken the form of blind and unlearned rulers, because of whom the Word of God and our daily bread are necessarily withheld with the result that we perish. Let Turks be Turks; this plague is greater. And woe to us that do not perceive and deprecate it.

111. On the other hand, God was never more merciful to the world than when he granted it learned and open-eyed priests, through whom his Word was provided for daily use in generous proportions. The kingdom of Christ and every Christian soul are born in and through the Word of God. Therefore, they must also be nourished, preserved and protected by it, otherwise they must perish more lamentably than the body perishes when it does not partake of the bread appropriate to it.

The Third Word of the Petition Is "Bread."

112. The holy Word of God has many names in Scripture on account of its innumerable powers and activities, for it is truly everything and all-powerful. It is called a spiritual sword with which the devil and all spiritual foes are resisted. It is called a light, a morning rain, an evening rain, a heavenly dew, gold, silver, a medicine, a raiment, a gem, and many similar things. So also it is called bread, because the soul is fed, strengthened, made large and fat by it. And not only mere bread is meant by the word. As the Scriptures designate by "material bread" all kinds of bodily food, even that of finer quality, so also by spiritual bread is meant the infinite variety of spiritual food. There are many kinds of souls on earth and each has its own peculiar need; yet the Word of God makes abundant provision for every soul against its every need. For if the food of all kings that ever were or shall be, were gathered in a heap, it could not in anywise compare to the least word of God. Therefore, the Lord Christ in the Gospel calls the latter a royal feast, and through Isaiah, a precious, choice and magnificent banquet.

Now, What Is the Bread or Word of God?

113. The bread, the Word and food are Jesus Christ alone, our Lord himself, as he says: "I am the living bread

which came down out of heaven * * * for the life of the world," Jn 6, 51. Therefore let no man be deceived with words or pretexts. All preaching and doctrine which do not offer and present to us Jesus Christ, are not the daily bread and nourishment of our souls. Nor can they avail in any need or trial.

The Fourth Word is "Give."

114. The bread, Jesus Christ, nobody can obtain by himself, either by searching or hearing, or asking or seeking. To know Christ, all books are insufficient, all teachers inadequate, all reason too dull. The Father himself must reveal him and give him to us, as he says: "No man can come to me, except the Father that sent me draw him," Jn 6, 44. Again (v. 65): "No man can come unto me, except it be given unto him of the Father." Again (v. 45): "Every one that hath heard from the Father * * * cometh unto me." Therefore he teaches to pray for the blessed bread: "Give us this day."

115. Now, Christ, our bread, is given to us in two ways. First, through external instrumentality, as through priests and teachers. And this, again, is accomplished in two ways: First, by words; secondly, in the sacrament of the altar. Much could be said of this, but, to be brief, it is of his wonderful grace that God grants us the privilege of hearing Christ preached and taught. But in all places there should be nothing but the preaching of Christ and the distribution of this daily bread.

116. In the sacrament Christ is received, but this would be quite in vain if he were not offered and set forth in the Word also. For the Word brings Christ home to the people and enables their hearts to understand him as the sacraments never could. It is a grievous thing that in our times masses are multiplied, and that zeal runs to the endowment of masses, while the very purpose which led to their institution, namely preaching, is neglected. Christ says and commands: "This do, as often as ye drink it, in remembrance of me," 1 Cor 11, 25. And when there is preaching, the mass is concerning Christ and the sermon concerning Theo-

doric of Verona or some other fiction. This is God's retribution because we do not pray for our daily bread, and finally the most worthy sacrament sinks not only into a vain, unfruitful use, but even into contempt. For of what use is it that he is present and bread is prepared for us, if it is not given to us and we cannot enjoy it? It is as if a costly banquet were prepared and nobody were present to distribute the bread, to serve the viands or to pour out the drink, and the hungry ones had to be satisfied with smell and sight alone. Therefore, one should preach Christ alone, show all things in their relation to him, point him out in all the Scriptures—why he came, what he brought us, how we are to believe in and how to conduct ourselves toward him; so that the people may lay hold of Christ through the Word and know him, instead of coming away from the mass empty, knowing neither Christ nor themselves.

117. Secondly, Christ, our bread, is given to us inwardly, through direct teaching from God. And this inward work must attend the external teaching or the external is in vain. But, if the external is properly attended to, the inward will not be lacking. For God never permits his Word to remain without fruit. He is present and himself teaches inwardly what he imparts through the external medium of the priest; as he speaks through Isaiah (55, 11): "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," as the rain watereth the earth and maketh it bring forth. Thereby true Christians are made, who know and taste Christ as a matter of experience.

118. You say: What is such knowledge of Christ or what is its effect? Answer: To learn and to know Christ is to understand what the apostle says: "Christ * * * was made unto us wisdom from God, and righteousness and sanctification, and redemption," 1 Cor 1, 30. This you understand when you recognize that all your wisdom is damnable folly, your righteousness damnable unrighteousness, your holiness damnable impurity, your own redemption a

miserable condemnation—you understand it when you recognize this and so realize that before God and all creatures you are veritably a fool, a sinner, an impure and condemned man; when you confess this not with mere words, but from your whole heart and with your works, finding no salvation, no comfort in anything but this—that Christ has been given to you by God, in whom you are to believe and whom you are so to enjoy that his righteousness, which you have invoked and in which you put your trust, alone upholds you. Faith is nothing else than eating this bread, as he says, "My Father giveth you the true bread out of heaven." Jn 6, 32.

119. You say: Who does not know that we are sinners, that we are nothing, and are saved alone through Christ? Answer: It is a great mercy to know this fact, and that it can be proclaimed and heard through the spoken word. But few are they who understand it and express it in the heart. Observation proves this to be true. Some there are who cannot endure the ignominy of being rated as fools and sinners, and quickly discover some wisdom and righteousness apart from Christ which is their own. Particularly, however, when in life or in death their conscience rebukes them, they no longer know that Christ is their righteousness but, in order to comfort and support their consciences with good works of their own doing, they search everywhere, and if this will not avail, as it cannot avail, they despair.

120. Much might be said about this, and every sermon ought to treat of this matter. For when Christ is preached and the precious bread distributed as we have shown, souls lay hold of it and find it a means of strength in the sufferings the divine will lays upon them. So they become strong and full of faith, and henceforth fear neither their sins, their consciences, the devil nor death. Now, you recognize the truth in reference to this bread. It is Christ. But he is of no use to you nor can you enjoy him unless God conveys him to you by words, so that you can hear and so know him. For what benefit is it to you that he is in heaven or in the form of bread? He must be distributed, prepared and reduced to

words through the inward and outward Word. Behold, this, then, is truly God's Word: Christ is the bread, God's Word is the bread; and yet both are one and the same, one bread. For he is in the Word and the Word in him. To believe this same Word is to eat the bread; and he to whom God gives this, has eternal life.

The Fifth Word of the Petition to be Discussed is "Us."

121. It urges everyone to let his heart go out into the whole Christian world; to pray for himself and for all mankind, especially for the ministry, which is to administer the Word of God. As in the first three petitions we seek the things pertaining to God, that he may come into his own, in us; so now we pray for all Christendom. Of all things, nothing is more necessary and useful to Christendom than daily bread; that is, nothing is more essential than that God create a learned ministry and cause his Word to be preached and heard in all the world. For if the ministerial order and the Word of God have proper vogue, the kingdom of Christ grows and flourishes. This he has commanded us to pray for when he said: "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest, Mt 9, 38.

122. Therefore, according to the true order of love, we ought to pray most of all for the kingdom of Christ; thereby we do more than when we pray for ourselves. For, as Chrysostom says, he who prays for all Christendom shall be prayed for by all Christendom. Indeed, in the very same prayer he joins the kingdom of Christ to the petition for himself. Nor is it a good prayer when one prays only for himself. God grant that I may not err when I am not greatly pleased with the manifold brotherhoods, especially with those so devoted to themselves, as if they desired to go to heaven alone and leave us behind. But remember and note that it is not without purpose that Christ has taught none shall pray: "My Father," but "Our Father"; not "Give me this day my daily bread," but "Give us this day our daily bread," "Our debts," and so forth—us, us. He desires to hear the

multitude, not me nor you, nor an exclusive, separate Pharisee. Therefore, sing with the multitude and you will sing well; or if you sing badly, it will pass with the multitude. If you sing alone, you will not escape condemnation.

The Sixth Word is "This Day."

123. This word, as has been said in paragraph 101, teaches that The Word of God is not in our power. Therefore, all false trust in wit, reason, knowledge and wisdom must fall. In the time of temptation God himself must console us and cheer and sustain us with his Word. For although there be a great abundance of Scripture, so that one might teach the whole world as long as he is in peace, if in times of storm God himself does not come and speak to us inwardly or through human agency, it is all soon forgotten and the ship will sink in spite of it. It is written: "They reel to and fro and stagger like a drunken man, and are at their wits' end," Ps 107, 27. All their wisdom is swallowed up at once and they henceforth know nothing.

124. Therefore, since we live in perils and must be in constant expectation of suffering of every kind, and of the terror of death and the pains of hell, we must fear and pray that God will not long withhold his Word, but that he will today, now and daily, be present with us, give us our bread, and, as St. Paul says to the Ephesians (3, 16), cause Christ to appear in us and to dwell in our inner man. Therefore, the prayer is not for tomorrow or the day after, as if we were secure and without fear today, but it is for today. And one learns all the better to say "today" and not "tomorrow" when God's will begins to be done in us and our will perishes amid tribulations. Then, surely, one wishes that not only today, but in this very hour, the bread be given.

The word "today" in the Scriptures implies this whole life on earth, but I let that pass for the present.

Conclusion of the Petition.

125. The meaning, then, of this petition is: "O heavenly Father, since nobody loves thy will and we are too weak to endure the slaying of our will and the old Adam, we pray that thou wouldst feed, strengthen and comfort us with thy

holy Word. Grant us thy grace, that we may hear the heavenly bread, Jesus Christ, preached through the whole world and may know him with the heart. Grant that all hurtful, heretical, erroneous and merely human doctrines may cease, and thy Word alone, which is our true bread of life, may be distributed."

126. Do we not then also pray for the bread of the body? Answer: Yes, bread for the body may very well be understood here, but especially is meant spiritual bread, the bread for souls, which is Christ. Therefore, Christ teaches us not to be anxious about temporal food and clothing, but to confine our care to the need of the day. He says: "Sufficient unto the day is the evil thereof: be not, therefore, anxious for the morrow: for the morrow will be anxious for itself," Mt 6, 34. And it would be a good exercise of faith if one learned to pray God only for the bread of today, that afterwards he might trust in a greater God. Not that one should not work for temporal possessions and food, but that one should not be anxious, as if we could not be fed unless we worried and were anxious. Work should be done rather to serve God thereby, to avoid idleness, and to satisfy his commandment, which he spoke to Adam: "In the sweat of thy face shalt thou eat bread," Gen 3, 19. It is not meant that we should worry and be anxious how we are to live. That matter may well be left to God, provided that in singleness of heart we work according to his commandment.

THE FIFTH PETITION.

"And forgive us our debts as we forgive our debtors."

127. Who believes that this petition applies to so many people and makes them all debtors? In the first place, for what will the great saints of our times pray, who regard themselves as very pious, especially when they have confessed, been absolved and made satisfaction for their sins, and then live as if they did not need to pray for the forgiveness of their sins, as the true saints of old did, of whom David says (Ps 32, 6): "For this let every one that is godly pray unto thee." But they only accumulate great merits

and build with their many good works a costly palace in heaven quite near to Saint Peter. With the help of God, we will try whether or no we can make sinners of them and include them in our poor sinful company, so that they may learn with us to pray this petition, not only before confession and penance, but also after the great absolution from penalty and debt, and to say with us after the remission of all debts: "Lord, forgive us our debts."

128. Since one dare not lie nor jest before God, there must truly, truly be serious guilt, aye, much more serious than any indulgence has remitted or can remit. Therefore indulgences and this prayer are not the same; if all debt is removed by indulgences, then blot out this petition and do not pray before God for a debt which does not exist, so that you may not mock him and bring every evil upon yourself. But if this petition is true, then God help the poor indulgences which leave a debt so great that God justly condemns a man for it if he does not pray for grace. However, I will not say too much, for I am well aware of the subtle glosses whereby one is wont to make a nose of wax of the Scriptures.

129. This petition can be understood in two ways. First, that God forgives sin secretly, without our being sensible of it; just as he imputes and retains sin to many men who neither perceive nor regard it. Secondly, God forgives sin publicly and so that we feel it; just as he imputes sin to some so that they feel it; for instance, in the form of penalties and terrors felt by conscience. The first forgiveness is always necessary. The other is necessary at times as a safeguard against despair.

130. What is the meaning of this? I say that God is gracious to many men and heartily forgives all guilt, and yet tells them nothing of it, but so deals with them outwardly and inwardly that it seems to them that they have an unreconciled God, who will condemn them in time and eternity. Outwardly he afflicts them; inwardly he terrifies them. Such was the case with David when he said: "O Jehovah, rebuke me not in thine anger," Ps 6, 1. On the

other hand, he secretly retains the guilt of some and is their enemy, though he tells them nothing about it, but so treats them that they think they are his beloved children. Outwardly it is well with them: inwardly they are joyful and sure of heaven. These are described in Psalm 10, 6: "He saith in his heart, I shall not be moved; to all generations I shall not be in adversity." So, likewise, he sometimes vouchsafes to the conscience a solace and lets it feel a joyful confidence in his grace, in order that a man may be strengthened thereby and trust in God even when his conscience is terror-stricken. On the other hand he sometimes fills the conscience with fear and grief in order that man may not forget the fear of God even in prosperity.

131. The first form of forgiveness is bitter and grievous to us, but it is the noblest and best. The second is more agreeable, but in consequence less precious. The Lord Christ exhibits both in the case of Mary Magdalene. The first, when he turned his back upon her, but said to Simon, nevertheless: "Her sins, which are many, are forgiven," Lk 7, 47. Thereby she had not yet peace. The second, when he turned to her and said (vs. 48-50): "Thy sins are forgiven; go in peace." Then she had peace. So, then, the first makes for purity, the second makes for peace. The former is a manifestation of God's power and blessing, the latter of rest and riches in the heart. Immeasurable is the difference between the two. The first is a matter of faith alone and invites great reward; the second is a matter of feeling and appropriates the reward. The first is used with advanced Christians, the second with the weak and beginners.

132. Now, let us behold the mightiest letter of indulgence which ever came upon earth, and which, moreover, is not sold for money but is freely given to everybody. Other teachers locate the satisfaction in the bag and chest. But Christ locates it in the heart, so that it cannot be brought nearer. Therefore, you need not travel to Rome nor Jerusalem nor Saint James, neither here nor there, for indulgence. The poor can purchase it as well as the rich, the sick

as well as the healthy, the layman as well as the priest, the servant as well as the master. And this indulgence is expressed in these plain words: "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses," Mt 6, 14-15.

133. This letter, sealed with the wounds of Christ himself and confirmed by his death, has almost faded and perished under the heavy torrents of indulgences from Rome.

134. Now, nobody can excuse himself for the fact that his sins are not forgiven or that his conscience remains disturbed. Christ does not say, you must fast, pray, give so much, do this or that for your sins. But, if you desire to make satisfaction, to pay your debt and to cancel your sins, hear my counsel; ay, my commandment: Do nothing more than forgive all and change your heart—for there nobody can interfere with you—and be kind to him that has offended you; only forgive and all is right.

135. Why is this indulgence not also preached? Is not the word, counsel and promise of Christ worth as much as that of a preacher of dreams? True, such indulgence would not build Saint Peter's church (which the devil may easily suffer), but it builds Christ's church (which the devil cannot at all endure). For wood and stone do not trouble him much, but pious, united hearts cause him grief. Therefore, this indulgence without cost is not desired; the other, people refuse to tire of, no matter what the cost. Not that I reject the Roman indulgences,* but that I desire everything to be valued according to its true worth; and where good gold can be had for nothing, that copper be not valued more highly than gold. Beware of mere color and show.

136. There are two classes of men who cannot pray this petition and purchase this great indulgence. The first class grossly err. They forget their own debt and magnify that of their neighbors, so that they have the audacity to say: I cannot and never will forgive him for that; I will

*Remember this was written at the very beginning of Luther's reformatory work.

never be reconciled to him. These carry a beam, ay, many beams, in their eyes and do not see them; but the little splinter or mote in the eye of their neighbor they cannot forget. That is to say, their own sin which they have committed against God, they regard not, though they exaggerate the debt of their neighbor; and yet they desire that God will remit their great debt, whereas they will not permit small debts to pass unavenged. If they had committed no other sin or incurred no other debt, great enough would be this beam in their eyes, that they are disobedient to the commandment of God in being unwilling to forgive, and in exercising vengeance, which nobody may do but God alone. And God is truly strange in his justice and judgment; he who does not forgive has greater guilt than he who has done the harm and injury.

137. Therefore, this prayer becomes a sin to them, as Psalm 109, 7, says: "Let his prayer be turned into sin." So such a man curses himself and completely subverts his prayer. By that through which he should obtain grace, he merits disfavor. For what else is really said, when you declare, I will not forgive, and stand before God with the precious prayer of our Lord, and with your mouth blab, "Forgive us our debts as we forgive our debtors"—what else do you say than this: O God, I am your debtor, and I also have a debtor. Now, I will not forgive him, and do not thou forgive me either. I will not obey thee, although thou commandest me to forgive. I will rather give up thee, thy heaven and everything and eternally go to the devil.

138. You poor man, have you or could you even endure an enemy who curses you before men as you curse yourself before God and all saints by your own prayer? And what has your enemy done to you? Rendered you a temporal injury. Why will you, on account of a trifling, temporal injury draw upon yourself one which is eternal? Beware, O man! Not he that grieves you, but you yourself, who do not forgive, inflict real harm upon yourself—a harm greater than any which the whole world could do to you.

139. The second class is more subtle. They feel spiritual-

ly injured by their neighbors. No material wrong is done to them, but they are displeased in their hearts through their great love (as they imagine) of righteousness and wisdom. Sin and folly these tender and delicate saints cannot endure. And these are they who, in the Scriptures, are called vipers and venomous serpents; who are so thoroughly blind that they never perceive the fact, nor are open to conviction in regard to it (as is possible with the coarser transgressors of the previous class), that they are those who do not forgive their neighbor, ay, who regard it a merit and good work to be at variance with their neighbor. These are known by this token, that they criticise, judge and condemn everything that another does, and will not be silent as long as they know anything about their neighbor. These are called in German, "afterreder" (slanderers); in Greek, devils; in Latin, calumniators; in Hebrew, Satans; in short, this accursed crew asperse, contemn and malign everybody, and withal under a show of righteousness. This devilish, infernal, accursed plague prevails now, alas! in all Christendom, more fearfully than any pestilence, and poisons almost all tongues. And God have mercy! no one has an eye for this wretched condition. These are they who have no mercy with a wrong-doer; they never pray for him, as becomes Christians, nor kindly instruct or fraternally rebuke him. Whereas, according to both divine and human law, a criminal is confined to one judge, one trial, one condemnation, by these venomous, hellish tongues one must suffer as many judges, trials and accusations as the ears he meets, though they should be a thousand a day. These are the miserable saints who cannot forgive and forget their neighbor's fault. Their manner is never to be kindly disposed to any man from their hearts; so they indeed deserve the fate that God not only does not remit their debt, but also shows them the disfavor of not permitting them ever to recognize their guilt.

140. Thereupon they adorn themselves and say: Truly I do not say this to injure him nor with an evil intent; I wish him everything good. Behold, what soft fur the kitten has!

Who would suppose that the tongue and claw lurking under such smooth fur could be so sharp? O hypocrite and false man! if you were his friend you would keep silence and not circulate with such pleasure and delight the misfortune of your neighbor. Ay, you would change your accursed displeasure into pity and mercy; would excuse him, shield him, beg others to hold their peace, pray God for him, give him brotherly counsel and help him to rise again and finally, also, take counsel and warning to think of your own frailty with fear. Saint Paul says: "Let him that thinketh he standeth take heed lest he fall," 1 Cor 10, 12. Speak with the saint of old: "Yesterday he, today I."

141. Consider, also, how would it please you if God should do to you as you do to your neighbor, and, according to the language of this petition, should store up your sin and spread it through all the world? Or, how would you take it if another proclaimed your wickedness in the same way? No doubt you would wish everybody to keep silence, to excuse you, screen you and pray for you. But now you act contrary to nature and her law, which says, Do unto another as you would have another do unto you, Mt 7, 12.

142. And do not think that a backbiter, a slanderer, a presumptuous judge, shall receive the forgiveness of his sins, either the least or the greatest, or that he is able to do a single good work until he changes his evil tongue. For Saint James says (1, 26): "If any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain."

143. But if, when your neighbor sins, you really wish to do something, then keep the noble, precious, Golden Rule of Christ, where he says: "If thy brother sin against thee, go, show him his fault between thee and him alone," Mt 18, 15. Observe, do not tell it to others, but let it be between you and him alone. It is as if he said: If you are not willing to tell him alone, then hold your peace and let it die and be buried in your heart, for, as Ecclesiasticus (19, 10) says, "It will not burst thee."

144. Oh, if only one would diligently pursue this noble work, how easily could he do penance for his sins, even if

he did not do much besides! For if in turn he should sin, God will say: This man covered and forgave his neighbor's guilt; let all creatures approve and cover him in turn, and his sin shall nevermore be stored up against him. But now satisfaction and penances for sin are sought in every way and manner, and eyes and ears are closed to our daily prayer, which teaches that the best way to do penance, to make satisfaction for sins and obtain indulgence, is to forgive our debtors. Into this forgetful and careless mood have we been led by the great pomp of indulgence, and the worry over the penances imposed in the confessional.

145. But the slanderers come and paint the devil over their doors, whitewash themselves and say: But it is true; why should I not tell it if it is true? I saw it and certainly know it.

146. Answer: It is also true that you have sinned. Why do you not tell your own wickedness, if you are commanded to tell all that is true? But if you wish to be silent with reference to yourself, then, according to the law of nature, do the same also to another.

147. Furthermore, even if it is true, you are doing nothing better than traitors and those who inform on others to obtain the prize set upon their heads, for what they say of many a poor wretch is often only too true.

148. Moreover, you also act contrary to the rule of Christ, which forbids your telling it except to the offender alone. Only if he is unwilling to hear you, you are to take two witnesses and tell it to him again. And if he will still not hear you, then with these witnesses you are to accuse him in the presence of the whole Church. But this rule is now obsolete. Therefore, the consequence is such as must inevitably follow indifference to God's Word.

149. The widespread vice of backbiting and harping upon the sins of others is well-nigh the most accursed sin on earth. For all other sins defile and destroy only the person who commits them; but the miserable, accursed tattler is defiled with and destroyed by the sins of others. Observe this: The greater the pleasure and delight in sin, the greater the

sin itself. Just when the guilty person often blames himself for the sin he has done, humbles and reproves himself, and desires it to be hid from general knowledge, thus gaining the upper hand over his sin, the tattler comes along and falls into the same filth, and, like a sow, he devours it and wallows in it. He is far from wishing that it had never been committed; he takes pleasure in it, making it a subject for conversation, censure and mirth. Hence I said (§139) whoever likes to tattle and backbite is no man's friend; nay, he is a common enemy of the human race, like the devil. For he knows no greater pleasure than to hear, tell and discuss the sins and the shame of men, and to rejoice in the mischief done. He who is fond of such conduct cannot wish men good but only harm, and this is precisely the reward that shall be meted out to him in the end.

150. For our warning, then, let us learn that, before God, every man is a sinner, and that there is someone who occupies the same relation toward each of us.

151. In the first place, we are sinners in respect of coarse wrong-doing; for few are they who have never fallen into great and grievous transgressions. But even if a man were so righteous that he had never fallen into shocking transgressions, he still fails to satisfy the divine commandment in a most important respect. He has received many favors above other men, but he has never offered adequate gratitude and requital for the smallest gift; nay, he fails to thank God sufficiently for the coat or cloak which he wears day by day. Such gifts of God as life, health, honor, property, friends, reason and countless others, we do not even mention. Therefore, if God should hold him to a strict account, it would be as Job says (9, 3), he could not answer God one of a thousand; and he would be happy if he had a merciful Judge to implore. So, also, David says to the Lord: Enter not into judgment with thy servant. We are sinners for the additional reason that no one is so righteous as never to exhibit any longer the odor and the traces of the old Adam. These are sufficient in themselves to warrant condemnation on the part of God. Therefore, even those who live in grace

can be preserved alone by humility. Their guilt is not imputed to them since they judge themselves, implore grace and forgive their debtors.

152. In the second place, we also have debtors. For God ever so ordains that somebody does us harm in property, honor or whatever it may be. His design is to give us occasion to repent of our sins and to forgive our debtors. And even if one does not need to suffer much from others (which is not a good sign), he surely finds in himself a dislike of others. He may harbor suspicion against the one or a grudge against the other. It is clearly true, then, what St. Augustine says: Everyone is a debtor to God and, in turn, someone is a debtor to him. The man who does not recognize this is surely blind and devoid of self-knowledge.

153. Now, behold, what a wretched thing this miserable life is. In itself it has no food, no solace, no staff for our souls, as is shown in the former petition. Moreover, it is a state of sin in which we would be justly condemned if, in answer to this petition, salvation were not vouchsafed through the pure grace and mercy of God. So the Lord's Prayer resolves this life altogether into sin and shame in order that we may be filled with weariness and disgust. Now look, you tattler. Judge yourself. Speak of yourself. See who you are. Put your hand into your own bosom. Then you will forget the shame of your neighbor, for you have both your hands full—and much more—of yourself.

THE SIXTH PETITION.

"And lead us not into temptation."

154. If the word "temptation" or "allurement" were not so much in vogue it would be better and clearer to say: And lead us not into trials. But in this petition we learn to realize the wretchedness of our life upon earth. For it is all trial; no man who is wise will look for peace and security here; he can never attain to such a condition. And though we all should desire it, it is still in vain. A life of trial it is and remains.

155. Therefore we do not say, Take the temptation from

me, but, Lead us not into it. What the supplicant means to say is, We are surrounded with temptations on all sides and cannot escape them, but, O our Father, help us not to enter into them, that is, not to consent to yield to them and so be overcome and overthrown. He who yields to temptation sins and becomes a captive of sin, as Saint Paul says, Rom 7, 23.

156. Therefore, this life is, as Job says (7, 1), nothing but a warfare and a perpetual conflict with sin. And the dragon, the devil, continually assaults us and endeavors to draw us into his jaws. Saint Peter says: Dear brethren, "be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour," 1 Pet 5, 8. Behold, Saint Peter, our dear father and faithful bishop, says that our adversary seeks us, not at any particular place, but everywhere and at every point. He incites, stirs and troubles all our members and senses from within and without. From within, by evil suggestions; from without, by wicked images, words and acts. Men and every creature are his agents. Unchastity, wrath, pride, covetousness and other sins are the objects of his temptations, and he uses every cunning device to induce us to yield. As soon as we feel so inclined let us swiftly raise our eyes to God in prayer: O God, Father, see how I am moved and tempted to this or that vice; see how I am hindered in this or that good work. Guard me, dear Father, and help me; let me not succumb and yield to it. How blessed would he be who would rise and apply this petition faithfully! There are many who know not when they are tempted nor what they should do in temptation.

157. What is temptation? It is of two kinds. On the one hand, that which incites to anger, hate, bitterness, displeasure, impatience; such as sickness, poverty, dishonor and everything painful, especially the annoyance of having one's will or purpose, one's opinion, counsel, word or work rejected and despised. These things are of daily occurrence in this life, and God inflicts them through evil men or devils.

158. If one feels a wrong impulse, he ought to be wise

and not be taken by surprise, for such is the course of this life. He ought to draw forth this petition as a true bead in the rosary of prayer, and say: O Father, here is certainly a temptation, which is come upon me; help me, that it may not result in my seduction and overthrow.

159. When temptation assumes this form two kinds of foolish conduct are possible. First, when we say: Indeed, I would be pious and not get angry if I had peace. And some give our Lord God and his saints no rest until he takes the temptation from them. He must heal this man's leg, make that man rich, let this man secure justice. And they do whatever they can by their own efforts and the efforts of others to extricate themselves, and so they remain lazy and cowardly knights, unwilling to sustain attack, or to fight. Therefore, they are not crowned; ay, they fall into the opposite temptation, as we shall hear. But the proper course is not to slip by the temptation nor to escape it, but in knightly valor to conquer it. This is the sentiment which Job expresses when he says (7, 1): "Is there not a warfare to man upon earth?"

160. The others, who neither overcome the temptation nor are relieved of it, plunge into anger, hate, impatience; give themselves entirely to the devil; work evil by word and work; become murderers, robbers, slanderers, perjurers, backbiters, and makers of all kinds of mischief. The temptation has conquered them and they yield to every evil impulse. The devil has them altogether in his power and they are his captives. They invoke neither God nor his saints. But inasmuch as our life is called a temptation by God himself, and it is unavoidable that we are subjected to offenses and injustice in body, property and honor, we ought to look forward to trials with unruffled minds, receive them in a spirit of wisdom when they come, and say: Ah, such is the nature of life, what am I to do? It is and remains a temptation. It cannot be otherwise. God help me that I may not be moved and overthrown.

161. Thus you see that temptation can be avoided by no one; but resistance may be made and, with prayer and re-

course to divine aid, we can put ourselves in readiness to meet such designs. In the book of an old father we read that a young brother expressed a desire to be rid of his thoughts. Thereupon the old father said: Dear brother, you cannot prevent the birds from flying in the air over your head, but you can prevent them from building a nest in your hair. So, as St. Augustine says, we cannot prevent offenses and temptations, but by prayer and invocation of the help of God we can prevent them from overcoming us.

162. On the other hand the temptation is that which incites to unchastity, lasciviousness, pride, avarice, vainglory and everything that pleases. Especially does this kind of temptation come when one is permitted to have his way; when his words, counsel and deeds are praised; and when he receives much honor and appreciation.

163. This is the most dangerous temptation, characteristic of the time of the Antichrist. So David says in the Psalm (91, 7): "A thousand shall fall at thy side, and ten thousand at thy right hand." Its spread at the present time is alarming. For the world strives only for wealth, honor and pleasure. In particular is it true that the young acquire no training for the fight against temptation and carnal lust. They fall without an effort. Nothing is considered disgraceful any more. The whole world is full of lecherous songs and stories, as if this were the proper thing. In all this we witness the fearful wrath of God, who permits the world thus to fall into temptation because nobody calls upon him.

164. It is indeed a sore temptation for a young person when the devil fans his flesh into a flame, sets marrow, bone and every member on fire, and, at the same time, incites him from without by seductive objects in the form of gestures, dances, clothes, words and attractive pictures of women or men. As Job says (41, 21): "His breath kindleth coals." The world is now altogether mad in its devotion to dress and jewelry. But it is not impossible for us to overcome all this, provided we are in the habit of calling upon God and praying: "Father, lead us not into tempta-

tion." This should be our prayer also when tempted to pride in consequence of receiving praise and honor; likewise when wealth or any worldly boon falls to our lot.

165. Why does God permit men thus to be tempted to sin? Answer: That man may learn to know himself and God. To know himself—that he can do nothing but sin and evil. To know God—that God's grace is mightier than all creatures. Thus man shall learn to despise himself and to praise and glorify God's grace. For there have been those who have tried to withstand unchastity by their own powers, by fasting and work. They have broken down their bodies thereby and yet have accomplished nothing. For evil desire is extinguished by nothing except the heavenly dew and rain of God's grace. Fasting, work and watching must indeed accompany it; but they are not sufficient.

Conclusion of the Petition.

166. Now, when God has forgiven us our debts, nothing is so much to be guarded against as the danger of falling again. For, as David says (Ps 104, 25), in the sea of this world are creeping things innumerable; that is, many temptations and stumbling-blocks, which would draw us back into guilt. It is necessary that, without ceasing, we speak from our hearts: Father, lead us not into temptation. I do not ask to be altogether free from temptation, for that would be disastrous and worse than ten temptations like those first mentioned; but I ask that I may not fall and sin against my neighbor or thee. St. James says: "Blessed is the man that endureth temptation," Ja 1, 12. Why? Because temptations exercise a man, and perfect him in humility and patience, and make him acceptable to God, as his dearest children are. Blessed is he who takes this to heart. Now, alas! everybody seeks rest, peace, pleasure, and comfort in this life. Therefore, the reign of Antichrist is approaching, if indeed it is not already here.

THE SEVENTH AND LAST PETITION.

"But deliver us from evil, Amen."

167. Note carefully that evil is deprecated, and should

be deprecated, last of all; that is, strife, famine, war, pestilence, plagues, and also hell and purgatory, and all ills which cause pain to body and soul.

168. While these things are objects of prayer, they should come in their proper order, and last of all.

Why? Some, indeed many, honor and pray to God and his saints, but only that they may escape evil; and they seek nothing else. They do not even think of the first petition, by which priority is assigned to the honor, name and will of God. They seek their own will and reverse this prayer completely, beginning at the end and never coming to the first part. They wish to be free from their ills, whether it be to the honor of God or not, whether it be his will or not.

169. But an upright man speaks thus: Dear Father, evil and pain press upon me and I suffer much adversity and affliction, and I fear hell. Deliver me from all this, but so that thy honor, praise and will are served. If it be thy will not to deliver me, then not my will but thine be done; for thy divine honor and will are dearer to me than all my peace and comfort now and forever. Behold, this is an acceptable, good prayer, and is surely heard in heaven; but if it is not uttered in this sense, it is inacceptable and will not even be heard. Inasmuch, then, as this life is nothing but a wretched, evil state, which renders temptation inevitable, we should pray for deliverance from evil for the purpose that through the cessation of temptation and sin, God's will be done and his kingdom come, to the praise and honor of his holy name.

THE WORD "AMEN."

170. "Amen" is a Hebrew or Jewish word, meaning "truly" or "verily," and it is well to remember that it expresses the faith we should have in all petitions. Christ has said: "Whatsoever ye shall ask in prayer, believing, ye shall receive," Mt 21, 22. So in another place: "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them," Mk 11, 24. So the Gentile woman received what she asked when she did not desist

but firmly believed, so that even the Lord said to her: "O woman, great is thy faith: be it done unto thee even as thou wilt," Mt 15, 28. So Saint James also speaks (1, 6-7): "Let him that asketh of God ask in faith, nothing doubting. For let not the man that doubteth think that he shall receive anything of the Lord." Therefore, as the wise man says (Eccles 7, 9), the end of prayer is better than the beginning. For at the end, when you say "Amen" with heartfelt confidence and faith, your prayer is certainly confirmed and heard. When it is not so ended, beginning and continuation are profitless.

171. Accordingly, a man who wishes to pray, should examine and prove himself, whether he believes or doubts that he will be heard. If he finds himself doubting or prays with a feeling of uncertainty and ventures it as a chance, the prayer is nothing. For he does not hold his heart steady, but wavers and rocks to and fro. Therefore, God can put nothing into it for a certainty, just as you can put little into a man's hand if he does not hold it steady. And consider, how would it please you if somebody had come to you with an urgent request, but had closed with the statement: However, I do not believe that you will give it to me—this when you had promised it to him for certain? You would regard his request as a mockery, and would revoke all that you had promised, and perhaps chastise him in addition. How, then, can it please God—who has given a sure promise that if we pray we shall have what we ask—if, through our doubts, we charge him with falsehood and in our prayer violate the very principle of prayer, casting reproach upon his truthfulness, though, in our prayer, we make our appeal to it.

172. Therefore, the word "Amen" means "truly," "verily," "certainly"; it is a word of firm, heartfelt faith. To use it is as if you said: O God, Father, the things which I have prayed for, I doubt not, are certainly right and will be granted, not because I have prayed for them, but because thou hast commanded us to pray for them, and hast surely promised to give them. I am certain that thou, God, art

true and canst not lie, and therefore, not the worthiness of my prayer, but the certainty of thy truth, makes me firmly believe, with every doubt removed, that it shall become an Amen and be an Amen.

173. There are some people who, in this respect, err beyond measure. Praying much with their lips but never with their hearts, they render their own prayers ineffective by refusing to trust that they have been heard until convinced of having prayed worthily and well. Thus they build upon themselves, that is, upon sand. These shall all be rejected; for a prayer sufficient in itself and worthy to be heard before God is not possible. It must rest upon the truth and promise of God. For if God had not commanded to pray and promised to hear, all creation could not obtain one grain with all its prayers. Therefore, look to it: That prayer is not good and right which is full, devout, sweet and long, whether it entreats temporal or eternal possessions. But that is right which absolutely trusts that it shall be heard (however insignificant and unworthy in itself it may be) for the sake of the faithful vow and promise of God. God's word and promise make your prayer effective, not your devotion. For faith, grounded upon his word, is true devotion, without which all devotion is illusion and error.

BRIEF VIEW AND ORDER OF ALL SEVEN PRESCRIBED PETITIONS.

A Dialog Between the Soul and God.

1. The Soul. O our Father, who art in heaven, we, thy children upon earth, are separated from thee in exile. What a great gulf is between thee and us! How shall we ever get home to thee in our fatherland?

2. God. A son honoreth his father, and a servant his master. If, then, I am your father, where is mine honor? And if I am your master, where is my fear and reverence (Mal 1, 6)? For my holy name is blasphemed and dishonored in and through you (Is 52, 5).

3. The First Petition. The Soul. O Father, it is, alas! true. We recognize our guilt. Be thou a gracious Father

and enter not into judgment with us, but grant thy grace that we may so live that thy holy name may be sanctified in us. Let us think, speak, do, possess or undertake nothing unless it redound to thy honor and praise; that before all things thy honor and name, and not our own vain honor and name, may be sought in us. Grant that we may love, fear and honor thee as children do a father.

4. God. How can my honor and name be sanctified in you (Is 52, 5), seeing that all your heart and thoughts are inclined to evil and are captive in sin (Gen 8, 21), and that nobody can sing my praise in a foreign land (Ps 137, 4)?

5. The Second Petition. The Soul. O Father, it is true. We feel that our members are inclined to sin, and that the world, the flesh and the devil would reign in us, and so banish thy honor and name. Therefore we pray, deliver us from our exile. Let thy kingdom come, that sin may be cast out and we may become righteous and acceptable to thee; that thou alone mayest rule in us, and in the submission of all our powers, both of soul and body, we may become thy kingdom.

6. God. Whom I will help, him I destroy; and whom I will make alive, blessed, rich and righteous, him I kill, reject, make poor and destroy (Deut 32, 39). But this my counsel and doing ye will not endure (Ps 78, 10). How can I help you and what more shall I do (Is 5, 4)?

7. The Third Petition. The Soul. We are sorry that we cannot bear thy healing hand and understand its purpose. O Father, grant us grace, and help us that we may suffer thy divine will to be done in us. Even if it be painful to us, do thou continue to chastise, pierce, strike and burn; do whatever thou wilt, only that thy will and not ours may be done. Restrain, dear Father, and suffer us to undertake and accomplish nothing under the guidance of our own opinion, desire and purpose. For our will is adverse to thine. Thy will alone is good, although it does not appear so, while ours is evil, although it may seem good.

8. God. It is true that men have often loved me with the lips while the heart has been far from me (Is 29, 13), and

when I have laid my hands upon them for their good, they have turned back and fallen from me in the midst of my work, as you read (Ps 78, 9): "Turned back in the day of battle." Those who began well and moved me to deal with them, have turned from me and have again fallen into sin, to dishonor me.

9. The Fourth Petition. The Soul. O Father, it is indeed true: "By strength shall no man prevail" (1 Sam 2, 9). And who can abide before thy hand unless thou, thyself, dost strengthen and comfort him? Therefore, dear Father, lay hold of us; work thy will, that we may become thy kingdom, to thy praise and honor. But, dear Father, in dealing thus with us, strengthen us with thy holy Word; give us our daily bread. Give into our hearts thy dear Son Jesus Christ, the true bread from heaven, that, strengthened by him, we may joyfully bear and suffer that thy will be done, while our will is defeated and mortified. Ay, give grace also to the whole kingdom of Christ; send us well-taught pastors and preachers who will not seek to comfort us by sowing worthless fancies, but who will teach us thy holy Gospel and Jesus Christ.

10. God. It is not good to cast that which is holy (Mt 7, 6) and the children's bread (Mt 15, 26) to the dogs. Ye sin daily, and, though I cause much preaching among you day and night (Jer 5, 1), ye obey and hear not, and my Word is despised (Is 42, 20).

11. The Fifth Petition. The Soul. O Father, have mercy and deny us not the precious bread on that account. But it grieves us that we do not do as thou hast commanded, and we pray that thou wouldst have patience with us poor children, remit us this our guilt and not enter into judgment with us; for in thy sight no one is justified. Behold thy promise to forgive those who have forgiven their debtors. Not that by such forgiveness we become worthy of thy forgiveness, but thou art true and hast graciously promised forgiveness to all who forgive their neighbors. In thy promise we put our trust.

12. God. I have forgiven and delivered you often, and ye

do not remain steadfast and faithful (Ps 78, 8). Ye are of little faith (Mt 8, 26). Ye are not able to watch and wait with me even a little while; quickly ye fall into temptation again (Mt 26, 40).

13. The Sixth Petition. The Soul. We are weak and sick, O Father, and the temptations of the flesh and the world are great and manifold. O dear Father, hold us and let us not fall into temptation and sin again; but grant us grace, that we may remain steadfast and fight bravely until our end, for without thy grace and help we can do nothing.

14. God. I am righteous and my judgment is right (Ps 11, 7). Therefore, sin cannot go unpunished. Accordingly, ye must bear the evil. It is for your sin that you are tempted, which I am compelled to punish and hinder.

15. The Seventh Petition. The Soul. Inasmuch as evil means trials for us and temptations, deliver us from evil, dear Father; so that, delivered from all sin and evil in accordance with thy will, we may be thy kingdom, to praise, honor and hallow thee for all eternity. Amen. And since thou hast taught and commanded us so to pray and promised to hear us, we trust and are assured, dearest Father, that thou wilt, to the honor of thy truth, graciously and mercifully grant us all this.

16. Finally, someone may say: What, then, if I am not able to believe that I am heard? Answer: Then do as the father of the possessed child did (Mk 9, 24) when Christ said to him: Canst thou believe? All things are possible to him that believeth. With weeping eyes that same father cried: O Lord, I believe; help thou my faith where it is too weak!

To God Alone Be the Honor and the Glory.

Sermon on Holy Baptism.

In this sermon Luther distinguishes between the sign and the significance of Baptism from faith in it. The sign consists in being placed under the water in the name of the Father, and the Son and of the Holy Spirit. Its significance is the dying or destruction of sin as typified by Noah's flood, and the resurrection of the new man in righteousness before God. But baptism in itself neither forces a man from sin nor makes him righteous before God, if he does not believe in its power and acknowledge in it a covenant with God, which obligates him to battle against sin through his whole life. In spite of this struggle he can hope that God is gracious to him, and his sins, from which he can never be free here. God does not judge according to the demands of justice, but because of his baptism and faith he forgives them.

Ten editions appeared during 1519 and 1520, seven at Wittenberg and three at Leipzig.

German Text: Wittenberg edition, 6, 131; Jena, 1, 186; Altenburg, 1, 310; Leipzig, 22, 139; Erlangen, 21, 229; Walch, 10, 2593; St. Louis Walch, 10, 2112.

1. First, Baptism is called in Greek "Baptismus" and in Latin "Mersio"; that is, to so place in water that the water covers. Although it is hardly ever the custom to place children under water in Baptism, but to pour the water over them from the hand, still such custom would by no means be improper; and if the sound of the little word "Baptism" were to govern the ordinance, the child or anyone else receiving baptism should properly be plunged into the water and drawn forth again. For without doubt the word "Taufe" is derived from the word "tief," meaning to place deep in the water that which is baptized. Such mode would also express the meaning of Baptism, which is that the old man and the sinful birth of flesh and blood are to be completely

drowned by the grace of God, as we shall hear. This significance might well be expressed by the more appropriate sign.*

2. Secondly, Baptism is an outward sign or emblem distinguishing us from unbaptized people; thereby we are identified as the people of Christ our Lord, under whose banner, the holy cross, we continually battle against sin. Hence we must consider three things in this holy sacrament: the sign, the signification and faith. The sign consists in thrusting the person into the water, in the name of the Father and of the Son and of the Holy Ghost. But he is not left in the water; he is drawn forth again. Hence we say, "aus der Taufe gehoben" (lifted from the baptismal dip). Both features should be found in the sign—the plunge and the lift.

3. Thirdly, the signification is a blessed death of sin and a resurrection in the grace of God; the old man, conceived and born in sin, is born in grace when he is drowned and raised a new man. Hence Paul, in Titus 3, 5, calls Baptism "the washing of regeneration," a washing in which a person is regenerated and renewed. Likewise Christ says in John 3, 5: "Except one be born of water and the Spirit [of grace], he cannot enter into the kingdom of God." Just as a child, lifted forth and born from the mother's body, is by virtue of

*This treatise has been drawn upon by Baptists for quotations to prove their sectarian immersion theory. What Luther thought of the Baptists of his day the following treatise shows. All that Luther conceded to the Baptists we are willing to concede today. Baptism being the means of identifying the sinner with his Saviour, is called in Scripture a burial into the death of Christ. This is what Baptism is to Lutherans, not a mere sign. But as the mode might well express the essence, Luther admits, and so do all Lutherans, that a plunge into water is an apt symbol of the burial of sin into the death of Christ, and the subsequent resurrection of a new creature. But never for a moment did Luther hold that Baptism could not be administered by sprinkling. Had he done so, the man who faced pope and emperor alone would not have feared to augment his reformatory work in this respect. Luther and Lutherans are liberal where God's Word is not disobeyed, and acknowledge the validity of Baptism by immersion. They prefer to maintain Baptism by sprinkling, however, for the simple reasons that, in general, immersion is not practicable for infants—nor, in many instances, for adults; that sprinkling fitly symbolizes the shedding of the Holy Spirit upon the candidate for Baptism; and that Lutherans deem their liberty in Christ too precious to surrender it at any point whatever at the dictation of men.

that birth of the flesh a sinful being and a child of wrath; so, by virtue of being lifted forth and born from Baptism man is spiritual, and by reason of such birth, a justified child of grace. Thus his sins are drowned in Baptism and righteousness arises in their stead.

4. Point four: The signification, the death or drowning of sin, is not fully realized in this life, not until man dies bodily and is resolved into dust. The sacramental ceremony or sign of Baptism is soon performed and is evident to our eyes; but the spiriual significance of Baptism, the drowning of sin, continues as long as we live, and will be accomplished only at death. Then will man be truly buried in Baptism and not until then will the meaning of Baptism be fully realized. Therefore one's life is nothing but a spiritual Baptism continuing until death. He who is baptized is condemned to death; as if the officiating minister had said: Behold, thou art sinful flesh; therefore I baptize thee in God's name and in this name I condemn thee to death so that you and all your sins may sink and perish. As Paul says in Romans 6, 4: "We were buried therefore with him [Christ] through baptism into death." And the sooner one dies after his Baptism, the sooner will his Baptism be realized. For sin does not entirely cease so long as the body lives; the body is so completely conceived in sin that sin has become its nature. As the prophet says: "Behold, I was brought forth in iniquity; and in sin did my mother conceive me." Ps 51, 5. There is no possible help for sinful nature until it dies and, together with all its sins, is destroyed. A Christian's life, then, is in reality a blessed dying, begun at his Baptism and ended in the grave, for he shall be made completely new by God on the last day.

5. Point five: The act of lifting one forth from the baptismal water is likewise speedily accomplished. That, however, which such baptismal ceremony is to signify—the spiritual birth, grace and righteousness which are first imparted at Baptism—these continue in an increasing measure until death, aye, until the last day. Then shall be realized fully what it means to be lifted forth from the baptismal

plunge. Pure in body and soul, we shall rise from death, sin and all evil unto eternal life. Then we shall be completely raised from the baptismal waters; and at last truly born, we shall put on the true chrisom: eternal life in heaven. If the sponsors wished to express these sentiments, they would say: Behold, thy sins are now drowned; in the name of God we receive thee into the new life of innocence. Thus the angels shall lift forth all Christians, all baptized, godly people, on the last day. They shall usher in the reality to which Baptism and the sponsors point; as Christ says in Mt 24, 31: "He shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

6. Point six: Baptism was prefigured by the deluge, when the whole world was drowned except Noah and his three sons and their wives, eight persons, who were saved in the ark. The drowning of the inhabitants of the world signifies that the sins of the world are drowned in Baptism, but the saving of eight persons in the ark with all the animals signifies that man is saved through Baptism; as 1 Peter 3, 20-21, explains. Now, Baptism is the greater flood of the two. For the deluge in the days of Noah drowned only one generation of people. Baptism, however, is flooding still the whole world; from Christ's birth on to the day of judgment it drowns many people, but it is a deluge of grace, while the former was one of wrath. Accordingly, Psalm 29, 10, declares: "Jehovah sat as King at the flood; yea, Jehovah sitteth as King forever." Undoubtedly more people receive Baptism than were drowned in the flood.

7. Point seven: It is then necessarily true that as one comes from Baptism he is clean and without sin, perfectly guiltless. But many do not understand this aright. Thinking that no sin at all remains, they become listless and indifferent about slaying their sinful nature; this is precisely the attitude of some toward confession. Therefore, as said above, we should rightly recognize that our flesh, so long as it lives here, is by nature evil and sinful. As a remedy God has devised another creation whereby it is completely re-

newed. Thus, Jeremiah (18, 4-6) declares that when a vessel is marred in the hands of a potter, he throws the clay back into the pile, kneads it and makes of it another vessel, as seems good to him. So, God says, you are in my hands. In the first birth we were marred; therefore he casts us again into the earth by means of death and so fashions us at the day of judgment that we are without defect and without sin.

8. This counsel begins to go into effect at Baptism, which, as was said, is a figure of death and the resurrection at the day of judgment. Therefore, as far as the Sacrament signifies, or symbolizes, anything, man is already dead with all his sin, and he is already risen, and the Sacrament is completed. But the effect of the Sacrament is not yet complete —death and the resurrection on the last day still remain to be looked for.

9. Point eight: Thus, man is altogether clean and guiltless, sacramentally. This means that, in Baptism, he has received a sign from God by which he has been assured that his sins shall die, that God's grace shall be with him in death, and that he shall rise on the last day, pure, free from sin, guiltless, meet for eternal life. On the strength of the Sacrament it is true, then, that he is free from sin and guilt; but inasmuch as this state is not a present reality and his life is still that in the flesh, he is neither free from sin nor altogether pure, but he has entered upon freedom from sin and impurity.

10. With maturity, the promptings of our fallen nature begin to manifest themselves—anger, unchastity, carnal love, avarice, pride and the like. None of these would be in existence had all sin been drowned and killed in the Sacrament. At present, we have nothing more than a sign that, on the last day, they shall be drowned through death and resurrection. Thus, Paul, in Rom 7, 18, and all the saints, lament that they are sinners and that they bear sin in their nature notwithstanding Baptism and sainthood. The explanation is that the desires of our fallen nature will stir throughout life.

11. Point nine: Do you ask, of what advantage is Bap-

tism if it does not blot out and remove sin altogether? Now we come to the correct understanding and conception of Baptism. The benefit of the Sacrament of Baptism is this, that therein God unites himself with you and becomes one with you in a gracious, comforting covenant.

12. In the first place, you desire, in accordance with the purpose and meaning of Baptism, to die with your sins and to be renewed on the last day, a hope inspired by the Sacrament, as has been explained. On the strength of such desire on your part, God admits you to Baptism. The renewing work begins from that hour; he imparts to you his grace and Holy Spirit, and the Holy Spirit begins to kill the sin in your nature and to prepare the latter for death and for the resurrection on the last day.

13. In the second place, you pledge yourself to remain in this state and, throughout your life, to the moment of death, to destroy sin more and more thoroughly. God, accepting your pledge, on his part exercises you during your whole life by imposing many good works, and sufferings not a few. Thereby he fulfills the desire expressed by you at Baptism, by dying and arising to a new life to attain to a full realization of Baptism. We see and read, then, that God subjected his saints to many sufferings and severe torments, that they should meet a speedy end, fulfill the conditions of Baptism, and, after death, be made new. Wherever this course is not followed—wherever a man is not subjected to sufferings and discipline, his evil nature will triumph in that he vitiates his Baptism, falls into sin and remains the same unrenewed being as before.

14. Point ten: Since such is your pledge to God, God in turn shows you grace, and covenants with you that he will not impute to you the sins remaining in your nature after Baptism and will not regard them nor condemn you because of them. He is contented and pleased with your effort to destroy them and your desire to be rid of them through death. Consequently, though evil thoughts and desires may stir, although at times you sin and fall, yet, if you arise and renew your covenant, your sins are already forgiven by

virtue of the covenant based upon the Sacrament of Baptism. As Paul teaches in Romans 8, 1, the evil, sinful inclination of our nature condemns no one who believes in Christ and refuses to sanction and yield to it. And John says: "If any man sin we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." 1 Jn 1, 1-2. This comes to pass in Baptism where Christ is given to us, as we shall hear in the following sermon.

15. Point eleven: If it were not for this covenant and God did not in mercy overlook our sin, every sin, however small, would condemn us. For God's judgment can endure no sin. Hence there is no greater comfort on earth than Baptism, in which we pass under the jurisdiction of God's grace and mercy. These do not visit judgment upon sin, but, by a variety of discipline, drive it out of our hearts. As Augustine says in well chosen words: "Sin is fully forgiven in Baptism; not that it is no longer there, but it is not imputed." His meaning is: Sin, indeed, will remain in our flesh until death, and its promptings will not cease; but inasmuch as we do not sanction it nor live in it, it has been deprived through Baptism of its power to condemn and injure us, and is doomed to gradual extinction and final death.

16. Therefore one should not be terrified when he feels evil lust or love; he should not despair even when he falls. But he should call to mind his Baptism and joyfully comfort himself with the fact that God there covenanted to slay his sins and not to impute them unto condemnation, provided he refuses to consent to them and remain in them. Also when one's thoughts and desires burn with passion; yea, even when one falls from grace, there is still no ground for despair. It is rather a reminder from God to remember the baptismal pledge; to call upon him for grace in order to make self-discipline possible; to battle against sin; ay, even to long for death as a release from one's sins.

17. Point twelve: The third feature requiring attention in connection with this Sacrament, is faith. We are firmly to believe not only that the Sacrament is an emblem of death

and resurrection, whereby we shall be renewed into a sinless and eternal life on the last day, but also that it begins and effects life; binding us in covenant with God that we will contend against and destroy sin to the death, and that God, for his part, will deal with us according to his long-suffering and mercy and not judge us in severity because, sinful throughout life, we shall become sinless only through death. Thus you understand how a man becomes guiltless and clean through Baptism and yet remains full of evil propensities; he is clean only in the sense that he has made a beginning therein, that he has signified and covenanted to be clean, and placed himself under obligation to grow purer continually. On the strength of this God will not impute to him his remaining infirmities; wherefore his righteousness consists rather in what God imputes than in inherent goodness. As the prophet (Ps 32, 1-2) says: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity." Such faith is most necessary, for it is the foundation of all consolation. He who lacks that must despair in his sin. It is because of the sin remaining after Baptism that all good works are unclean before God. Consequently, we must without fear and faltering cling to Baptism, hold it up in the face of all sin and terror of conscience, and humbly say: I know very well that no work of my own is clean, but my Baptism holds ever good, wherein God, who cannot lie, has covenanted not to impute my sins to me but to destroy and blot them out.

18. We understand, then, that our freedom from guilt resulting from Baptism is due altogether to the mercy of God. Mercy has begun to free us from guilt; owing to his mercy God is long-suffering toward sin and deals with us as sinless. It is apparent, therefore, why Christians in the Scriptures are called children of mercy, a people of grace, men of the gracious will of God: they began to be clean through Baptism and through God's mercy they will not be condemned with the sin that remains in them, but through

death, at the last day, they will become entirely pure, as signified by their Baptism.

19. Hence, a great mistake is made by those who, convinced that they have become perfectly clean through Baptism, go on in their folly and never mortify their sin. Instead of admitting that they commit sin, they persist in the same, thus rendering their Baptism destitute of effect. They cling merely to some outward performance, beneath which pride, hatred and other disregarded iniquities of human nature only increase and grow. No, our wicked, evil desire must rather be acknowledged to be really sin. That it cannot injure us is to be ascribed alone to the grace of God which will not impute it, provided we battle against it through self-discipline, toil and suffering, and at last, in death, destroy it. To them who fail in this it shall not be remitted. They do not heed their Baptism nor comply with its covenanted requirements. Instead of that they hinder the work of God and the effect of the Sacrament.

20. Point fourteen: Among these may be numbered those people also who think that they can blot out and overcome their sins by making satisfaction for them. They stray so far as to disregard Baptism altogether, as if the blessing of the Sacrament had ceased with its performance. They do not know that Baptism is in force throughout life—even on the day of judgment. Accordingly, they purpose to find something else that will blot out sin, namely, works. What they effect for themselves and others, is a guilty, frightened, unstable conscience. They have no assurance as to their relation to God and deem their Baptism profitless on account of sin.

21. For the sake of your life beware! We repeat, the fact of his fall into sin should induce man to make the most of Baptism. There God has covenanted with him to forgive him all his sins, provided he will battle against them to the death. Upon this fact, this pledge of God, we must joyfully take our stand. Then Baptism will once more be in force and operation. Once more the heart will be content and at ease. It has found rest, not in its own works, not in the satisfaction

rendered by itself, but in the mercy of God which, in Baptism, has been pledged forever. Though all creatures and all sins should fall upon us, we must hold fast to this faith. Should one permit himself to be deprived of it, he would make God a liar in view of the covenant made in the Sacrament of Baptism.

22. Point fifteen: The devil directs his main attack against faith. When that has been overthrown he has won. The Sacrament of Repentance,* also, of which mention was made before, is based upon this Sacrament. No others receive forgiveness of sin but those who are baptized, that is, those who have received the promise from God that their sin shall be forgiven. The Sacrament of Repentance points back to the Sacrament of Baptism and confirms it. It would be quite in order for the minister to say when pronouncing absolution: "Behold, God has now forgiven thy sin according to the promise made before in Baptism, a forgiveness which I have been empowered to pronounce by virtue of the office of the keys. Now you are once more in possession of Baptism, its power and life. If you believe, it is true in respect of you. If you do not believe, you perish." You will find, then, that sin will hinder Baptism in working its appropriate effects: the forgiveness and destruction of sin. Unbelief alone, however, with reference to these effects will render Baptism absolutely destitute of all power. Hence everything depends upon faith.

23. To express myself clearly on the subject, I would say that to have forgiveness of sin is a vastly different thing from overcoming and casting out sin. Faith obtains the forgiveness of sins, although they are by no means cast out altogether. But to cast out sin means application and finally death, whereby sin shall be totally destroyed. However, both are the effect of Baptism. So the apostle writes to the Hebrews (12, 1), who were baptized and forgiven, that they should lay aside the sin that so easily besets them. Because I believe that God will not impute sin to me, Baptism is ef-

*Now no longer called and considered a Sacrament among Lutherans.

fective and my sins are forgiven, although verily a great part of them still remain. Then follows the casting out of sin by means of suffering and death. This is that article of faith which we confess in the words: "I believe in the Holy Spirit, the forgiveness of sin," etc. Here Baptism especially is meant, in which God covenants to forgive us. Therefore we must have no doubt concerning this forgiveness.

24. Point sixteen: It also follows that Baptism makes all suffering, and especially death, beneficial and profitable. Even these must be instrumental in bringing about the appropriate effect of Baptism—the mortification of sin. He who would satisfy the requirements of Baptism and be delivered from sin, must die. It cannot be otherwise. But sin is not willing to die; it is that which makes death so bitter and terrible. God is gracious and mighty, and sin which brought death will be cast out by its own work, death.

25. There are people whose aspiration in life is godliness and who make bold to express this as their desire. Now, there is no speedier method, no shorter way, than Baptism with what it effects: suffering and death. If they recoil from these it is evident that godliness is far from their knowledge as well as their purpose. In order to furnish us an opportunity for discipline and suffering, God has instituted a variety of conditions. For some he has ordained the matrimonial state; for others the clerical and for still others the governing state. And upon each one he has enjoined toil and labor, so that the flesh may be mortified and prepared for death. For everyone who has been baptized, Baptism has turned this life's rest, ease and comfort into sheer poison and a hindrance to activity. Through those no one acquires readiness for death, aversion for sin and compliance with the conditions of Baptism, but only love for the present life and dread of life eternal; fear of death and flight from the destructive battle with sin.

26. Point seventeen: See, now, how men live. There are many who fast, pray, make pilgrimages and the like, by which they expect to accumulate merit and to gain an exalted seat in heaven; but they never learn to mortify their

faults. We should fast and direct all our energies to conquering the old Adam, the sinful nature, and we should accustom ourselves to dispense with all gayety in life and thus daily make greater preparation for death; so that we may satisfy the requirements of Baptism and the activities and toils in keeping with it. These should be measured, not according to number and magnitude, but according to the requirements of Baptism. Everyone should exercise himself, both as to manner and amount, with the purpose in view of suppressing his sinful nature and preparing it for death. When sin increases or decreases he should adjust himself accordingly. But men rush and shoulder now this, then that. Their methods are equally unstable, since they are merely after creating certain impressions and representing a certain appearance in all they do. Then again, they cast their undertakings suddenly aside, so that they become quite fickle. And some become mentally so unbalanced and morally so perverted as to be useless to themselves and others.

27. All this is the fruit of the doctrine that has taken possession of us, that we are without sin after repentance or Baptism, and are to amass good works, not for the purpose of blotting out sin, but for the sake of the works themselves or of making satisfaction for the sins committed. For this condition of affairs those preachers are, in part, responsible who discourse in a misleading manner upon the legends concerning the dear saints and their works, enjoining upon all to follow their example. Thoughtless people become victims of such error and the example of the saints becomes the source of their ruin. No, God has appointed for each man a way of his own, together with the necessary grace to fulfil the requirements of his Baptism. Baptism with what it implies is the common standard established for all. Let everyone in his particular station ask himself in what way he is best able to satisfy the requirements of his Baptism, that is, to mortify sin and die. Thus Christ's burden will be light and mild and we shall be free from anxiety and care. Solomon says of such persons as described above, in Ec-

clesiastes 10, 15: "The labor of fools wearieth every one of them; for he knoweth not how to go to the city." Just as those who wish to go to the city and cannot find the way are in anxiety, so it is with these persons; all their life and activity is toilsome and they accomplish nothing after all.

28. Point eighteen: Here arises the frequent question if Baptism and the vows made in connection with it are more exalted and important than, for instance, the vow of celibacy and those taken by members of the priesthood and of the religious orders. The point of the question is that Baptism is common to all Christians, while the clerics have the reputation among the people of having something better and higher. The answer is easy from what we have said. In Baptism we all alike vow one thing, to mortify sin and become holy by means of the work and grace of God. We there surrender and sacrifice ourselves as clay to the potter, and no one is better than another. But to enable us to fulfil the requirements of Baptism one particular station and method is not sufficient. For this reason I have stated that each one must find out for himself in which station he shall be best able to mortify sin and subdue his nature. It is true, then, that there is no higher, greater, better vow than the baptismal vow. Or could anything greater be vowed than to cast out all sin, to die, to hate this life and to become holy?

29. However, beyond this vow one may indeed bind himself to any particular station which he deems appropriate and helpful to him in fulfilling his Baptismal covenant. In going to a city, one may take a footpath and another the public road, as each thinks best. So, he who binds himself to the marriage state travels amid the toils and troubles of that state. Amid these he will constrain his nature to experience joy and grief, to eschew sin and to prepare himself for death; objects he could not accomplish so well apart from the marriage state. But should one seek more suffering and choose to exercise himself variously as a more direct way to death, let him vow celibacy or join himself to some religious order. For a spiritual calling, if it is what it

ought to be, is likely to be so full of vexations and sufferings as to afford a better exercise of baptismal obligations than the marriage state. The effect of such sufferings should be a glad looking forward to death and consequent attainment of the end of Baptism. Higher than this estate is another, the governing power of the spiritual realm, the office of a bishop, pastor, etc. Such as these should be prepared for death at all hours, since they should exercise themselves at all hours with objects of toil and suffering. Not only for their own sake, but for the sake of those subject to them, should they be prepared for death.

30. However, in all these callings the right measure is to be applied. Not the number and magnitude of our performances is to be the measure of our activity, but the purpose of casting out sin. But alas! we have forgotten Baptism and its significance; we have forgotten what we promised in connection with it; we have forgotten how to walk in its strength and how to attain its end. Equally indifferent we have become to our ways and calling, having forgotten the purpose of the several callings and the deportment necessary in them to attain the end of Baptism. They have degenerated to mere pageantry, and all that is left of them is a mere worldly show; as Isaiah 1, 22, says: "Thy silver is become dross, thy wine mixed with water." For this have mercy upon us, O God! Amen.

31. Point nineteen: Since the holy Sacrament of Baptism is so great, so full of grace and comfort, we should take earnest heed to always heartily and joyfully thank, praise and magnify God. I fear it is due to our ingratitude that, blinded, we have become unworthy to recognize the grace of God thus bestowed. The whole world has been full of Baptism and divine grace, and they have not departed yet; we, however, have been seduced into the anxious performance of self-devised works, indulgences and other sources of deceptive comfort. And we thought that trust in God was impossible until we had become godly and had made satisfaction for our sins, just as if his grace called for purchase or compensation.

It is a solemn truth that he who does not recognize that God's grace will serve a sinner and save him, but travels alone to the judgment, will never rejoice in God, nor can he either love or praise him. But when we hear that God receives us sinners in the baptismal covenant, that therein he spares us and cleanses us from day to day, the heart cannot but rejoice, love and praise God, if we firmly believe it. Thus he says in the prophecy of Malachi (3, 17): "I will spare them as a man spareth his own son that serveth him." Hence it is meet and right that we praise the blessed majesty which manifests such grace and mercy toward us poor condemned worms of the dust, and magnify and recognize the work for what it is in itself.

32. Point twenty: It is necessary, however, to guard against false security which says: If Baptism is such a source of grace and power that God will not impute to us our sins, but everything is settled by virtue of Baptism the moment we turn from sin, I shall in the meantime, live and act to suit myself, and at a later day or at death remember my Baptism, remind God of his covenant and then comply with the requirements of Baptism.

33. Yes, verily there is something marvelous in Baptism —when you turn from sin and plead your Baptismal covenant your sins are forgiven. Beware, however, when you sin so wantonly and wilfully against grace, lest judgment lay hold of you and prevent your return; and lest, as a measure of divine retribution, the trial should be too severe for your faith, in spite of your willingness to place your faith, or trust, in your Baptism. For if they scarcely stand who do not sin or if they are brought to their fall through mere infirmity, what will become of you with your blasphemy in which you tempt and mock grace? 1 Pet 4, 18. Therefore, let us walk with care and in fear, that we may hold fast the riches of divine grace with a firm faith and joyfully thank God's mercy always and forever. Amen.

Instructions on Confession.

A Christian, in confession, should place his greatest confidence in the mercy of God and confess his sins to God before he does to the pastor; firmly resolve to amend his life in the future; be assured he does not know all his mortal sins; and finally examine himself in the light of the Ten Commandments.

Five editions appeared in 1519 and 1520.

German Text: Wittenberg edition, 4, 135; Jena, 1, 186; Altenburg, 1, 310; Leipzig Supplement, 118; Erlangen, 21, 245; Walch, 10, 2649; St. Louis Walch, 10, 2158.

1. First, every Christian who wishes to make confession of his sins should place his confidence without reserve in the merciful promises and invitations of God, firmly believing that the almighty God will graciously forgive him his sins. For the holy prophet says in Psalm 25, 7: "Remember not the sins of my youth, nor my transgressions; according to thy lovingkindness remember thou me, for thy goodness' sake, O Jehovah." Further instruction on this point may be found by everyone in the prayer of Manasses, King of Judah. This prayer being an excellent aid to confession, every Christian may say it before confession. For this reason I append it to this treatise.

2. Secondly, before a Christian confesses his sins to the confessor, let him, with due diligence, make confession to the Lord God himself. Let him enumerate and make known to the divine Majesty all his sins and infirmities; his conversation, deeds and manner of life, without extenuating and concealing anything, just as if he dealt with a very familiar friend. His sinful and wicked thoughts also, so far as they can be recalled, should be confessed.

3. Thirdly, every Christian who would confess his sins

should possess the honest intention and determination to amend his life and to forsake every manner of open, mortal sin; as adultery; murder, theft, slander, usury, unchastity, robbery and the like. Yes, this must be his purpose whenever he finds himself guilty of one of the sins mentioned. A confession without this purpose would be a dangerous and unpromising undertaking. When, however, one discovers that he lacks the steady purpose to amend his life, he should fall upon his knees and pray to God for it, saying: O my God and Lord, I am altogether lacking in that which I owe thee, and it is not within my own power to secure it; therefore I pray thee that thou wouldst graciously work in me the fulfilment of what thou commandest and command what thou wilt.

4. Fourthly, when confession is to be made of the sins of the heart which are known to God alone for the reason that they are secret, those secret sins should be confessed which were committed with a fixed purpose in the very face of the divine commandments. For a resolve to remain free from such sins as beset everyone, aims at the impossible. And the unceasing desire of man and woman for each other, together with the restless activity of the devil, render our whole nature altogether sinful.

5. Fifthly, one must consider that it is impossible to call to mind and confess all his mortal sins; he should remember that after applying all diligence he confesses only the smallest part of his sins. The prophet says: "Who can discern his errors? Clear thou me from hidden faults." Ps 19, 12. And again, "Against thee, thee only, have I sinned, and done that which is evil in thy sight." Ps 51, 4. The sins to be confessed, therefore, are the manifestly mortal sins and such as press upon a man's conscience at the time of confession. The others require no attention. It is quite impossible to confess all mortal sins in view of the fact that, when God sits in judgment and passes sentence upon them, not according to his gracious mercy, but his stern justice, even our good works render us guilty of death and condemnation. But if a person is determined to confess all his mortal sins,

confession may be made in the following brief words: Yea, my whole life, all my deeds, actions, words and thoughts, are such as to merit death and condemnation. For if a person should be of opinion that he is free from mortal sin—that itself were the deadliest mortal sin.

6. In the sixth place, the person who desires to confess his sins should not bother with the tiresome and endless distinctions made in reference to sin and the circumstances involved. He should occupy himself solely with the commandments of God. By examining and putting his mind upon them, he should make them the basis of his confession. For a survey of the divine commandments will show that God has been betrayed, despised and angered by us through all sorts of sin.

7. In the seventh place, one should recognize that there is a vast difference between the commandments of God and the commandments and ordinances of men. Without the former no person can be saved; but human ordinances are by no means essential to salvation.

8. In the eighth place, when one would go to confession he should successively consider the ten commandments and mention how he has sinned against each.

As sins against the first commandment, "Thou shalt have no other gods before me," he may mention:

9. Failure to love, honor and fear God aright; seeking counsel from wizards and witches; tempting God by placing body and soul in needless jeopardy; faith in the signs and counsels of astrologers with reference to private and public affairs; sorcery; to be an observer of days; making a covenant with Satan; ascribing adversity to the devil or hostile men; faith in magic signs, spells and potions as remedies against danger and adversity; unwillingness to look to God for every favor and blessing; failure to look to God as the only helper in adversity; invocation of the saints for temporal blessings and well-being in disregard of the soul's welfare; entertaining greater love and fear for the creature or things made than for God himself; self-complacency by reason of magnifying one's own righteousness, wisdom or any

virtue whatever; sins of pride; grieving the Holy Spirit by one's wrong doings.

As sins against the second commandment, "Thou shalt not take the name of Jehovah thy God in vain," he may mention:

10. Blasphemy against God and his dear saints; the perpetual seeking of one's own honor, praise and glory, not those of God; habitual and thoughtless swearing; false swearing; the making of wrong vows and the breaking of right ones; contemptuous remarks concerning God, his saints and Word; failure to call upon the name of God in adversity and to praise it in prosperity; vaunting the gifts received from God for the purpose of gaining honor among men. Sins of pride, also, may be brought under the head of this commandment.

As sins against the third commandment of God, "Remember the Sabbath day, to keep it holy" [Thou shalt sanctify the holy day.—Luther], he may mention:

11. Refusal to make room for God in the heart through prayer, attendance upon the sacrament and the preached Word; dancing and gaming on holy days, and also frivolous conduct together with intemperance and gluttony or idleness; mischievous performances out of keeping with the occasion, such as silly conversation, gadding about, aimless roving and traveling, disregard of the injunctions of the Church by engaging in work or trade not required by necessity; a celebration in which stress is laid solely upon meat, drink and dress without considering the welfare of souls; indolence in regard to the service of God, a sin which violates every divine commandment.

As sins against the fourth commandment, "Thou shalt honor thy father and thy mother," may be mentioned:

12. Lack of obedience, respect and love toward parents; indifference to the weakness, need and poverty of one's parents, or, for such reasons to be ashamed of them; to cause them grief, to do them violence or to slander them; failure to heed the precepts of the Church; lack of respect for the ministry; failure to give due honor to princes, masters,

counselors and all that are in authority; heresy and other acts of disobedience toward the Church.

As sins against the fifth commandment, "Thou shalt not kill," he may mention:

13. Actual murder or complicity in it by counsel or command; bearing malice against a neighbor and every expression of deadly anger; slander, calumniation, detraction, insult offered to a neighbor, also subjecting him to unjust suspicion; the bearing of a violent grudge; anger, strife and contention; provoking and waging war; robbery; indifference to works of mercy; lack of love for enemies; refusal to forgive an enemy and to do him good.

As sins against the sixth commandment, "Thou shalt not commit adultery," may be mentioned:

14. The commission or practice of adultery or impurity of any kind; pleasure in lascivious, lewd and unchaste words, songs, stories and pictures; to be the cause of unchastity in others through unchaste gestures, glances, signs; the seduction of one's self or others to impurity by voluptuous apparel; to concur at heart in the commission of unchastity; failure to avoid unchastity by shunning such causes as intemperance, gluttony, slothfulness and the like; failure to safeguard and preserve the virginity and purity of others; the pervasion of the five senses and all the members by lust; the commission of nameless sins.

As sins against the seventh commandment, "Thou shalt not steal," may be mentioned:

15. Actual theft; robbery; dishonesty in public life; laying sacrilegious hands upon church property; the enticement of the neighbor's servant; the purloining of his cattle; usury; fraud; the use of false weights and measures; dishonesty in keeping or acquiring an inheritance; stinginess; indifference to works of mercy.

As sins against the eighth commandment, "Thou shalt not bear false witness," may be mentioned:

16. The suppression of the truth in court; unscrupulous lying; servility and flattery; the arousing of discord and strife between others; the placing of a bad construction

upon the words, life and acts of a neighbor; giving encouragement and aid to slanderous tongues; failure to defend the neighbor; lack of uncompromising firmness against the slanderous tongue.

17. In the ninth place: The last two commandments, the ninth, "Thou shalt not covet thy neighbor's wife," and the tenth, "Thou shalt not covet thy neighbor's possessions," are explanatory of the preceding commandments in that they command us to overcome sin in so far as it has been inherited. In the present life this cannot be accomplished. Therefore St. Paul says to the Romans (7, 15): "What I hate that I do;" and to the Galatians (5, 12): "The flesh lusteth against the Spirit;" for no person is in this perishable life perfectly free from unclean lust and from avarice.

18. In the tenth place: The sum of the matter is this, that those persons are saved who place their trust solely in God, not in their works nor in any creature. Consequently, man should learn to have greater confidence in God's mercy than in the zeal with which he makes confession. One cannot be too active, determined and guarded against the accursed evil of confiding in one's own works. Therefore, we should accustom our consciences to trust in God, provided it is done with the understanding that to believe and trust in God is pleasing to him in the highest degree, and that unreserved trust in God is his highest glory.

THE PRAYER OF KING MANASSES WHEN HELD CAPTIVE IN BABYLON, WHICH IS VERY HELPFUL IN CONFESSION.

"O Lord, Almighty God of our fathers, Abraham, Isaac and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine

thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, longsuffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou, therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offenses. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore, I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me forever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, even the God of them that repent; and in me thou wilt show all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen."

Readings in Luther and the Bible on Confirmation.

At confirmation, after being properly instructed, we promise all that our God-parents promised for us at our baptism. What we promised then before the whole congregation we are to promise God by renewing our baptismal vows every day. Confirmation was not instituted by Christ, but appointed by the Church, to make sure that all her children receive the necessary Christian instruction (Mt 28, 20) and thus be able to rightly examine themselves (1 Cor 11, 28-29) before going to the Lord's Supper. The instruction, examination, sorrow of sin, confession of faith and the laying on of hands should never be forgotten. 1 Tim 6, 12; Rev 2, 10; Is 41, 10; Lk 17, 5.

Readings in Luther and the Bible on Confession of Sin and the Office of the Keys.

Vol. 11, 195-202; 235-237. Vol. 12, 384; Vol. 14, 208. Day of St. Peter and St. Paul, 2 Sermon. Short Admonition for Confession, 1529; Short instruction how to confess, 1519. House Postil, 1 Sun. after Easter, 2 Sermon. Writings against auricular confession. Dogmatical-Polemical writings against the Papists, second part. Writings on the office of the keys.

A. Confession is a sacred act, but it is not a sacrament as baptism, because it was not expressly instituted by Christ and it lacks the external element.

I. Confession embraces two parts. (a) One, that we confess our sins; (b) the other, that we receive forgiveness of our sins from the pastor (or confessor) as from God himself. The forgiveness is declared in the name and by command of God, Jn 20, 22-23; 1 Cor 4, 1; 2 Cor 5, 20. It is also the office of the New Testament ministry to exclude manifest and impenitent sinners from the Christian congregation, and to restore those who repent (Mt. 18, 15-17).

II. Before God we should acknowledge ourselves guilty of all sins, even of those which we do not discern, as we do in the Lord's Prayer. But before the pastor we should confess those sins only which we know and feel in our hearts. With him they are sacredly confidential. Ps 32, 5; Prov 28, 13; 1 Jn 1, 8-9; Ps 19-12; Ps 51; 2 Sam 12, 13; Mk 1, 5.

III. Here consider your station in the light of the Ten Commandments, whether you be a father, mother, son, daughter, master, mistress, servant; whether in these relations you have been disobedient, unfaithful, slothful; whether you have wronged anyone by word or deed; whether you have stolen, neglected, wasted aught, or done any harm. This is a mirror into which to look before confessing. Rom 3, 20; Ps 139, 23-24.

B. The Office of the Keys is the peculiar Church authority Christ has delegated to his Church on earth, (1) to forgive penitent sinners their sins (Loosing Key, absolution), and (2) to retain the sins of the impenitent, so long as they do not repent (Binding Key, the ban). Mt 18, 17-20; 16, 19; Rom 1, 16; Lk 24, 46-47; Jn 20, 22-23. According to the doctrine of the universal priesthood of believers any member of the Church can make the declaration of grace to all who make penitent confession of sin (Jas 5, 16; Rom 12, 6-7; 1 Cor chapters 12 and 14. It is not man but God through his Church who forgives sins (Mk 2, 7; 16, 19; 2 Cor 2, 10).

Benefits of the Lord's Supper.

This treatise on the Lord's Supper Luther wrote either while he was at Coburg or immediately upon his return to Wittenberg. It was printed twice at Wittenberg in 1530 and twice in 1531, and once at Leipzig in 1531. Rambach issued it in 1723, with an extract of the "Sermon on the Worthy Reception of Lord's Supper."

German Text: Wittenberg edition, 4, 394; Jena, 5, 184; Altenburg, 5, 318; Leipzig, 20, 248; Erlangen, 23, 163; Walch, 10, 2664; St. Louis Walch, 10, 2170.

Admonition to Receive the Body and Blood of Our Lord.

1. The universal custom prevalent throughout Christendom of administering Baptism in childhood, not deferring the rite until maturity and the age of reason have been reached, is, in my judgment, the ordering of a divine providence. I am sure were it to become the rule now to baptize only the mature and the aged, not a tenth part of these would receive the rite. Indeed, it is my positive conviction that, had it not been for our early Baptism, we Christians should long since have become as Turks pure and simple. The unbaptized would not attend Christian worship; they would despise Christian doctrine and morals, designed to promote true holiness and godliness in man. Even as it is, they despise these, notwithstanding their Baptism and Christian profession. With a rabble of such unbaptized predominating, what could result but a condition equal to that prevailing among Turks and heathen? While some few might attend upon the services of Christians, they would, nevertheless, defer Baptism to the last hour, as they now defer repentance and amendment of their lives.

2. And I would be willing to wager anything that it is

the devil's purpose to effect just such a condition through the separatists and Anabaptists, by whom he would abolish infant baptism, admitting to the rite only at maturity and thereafter. He evidently reasons: With infant Baptism abolished, I should have no difficulty in inducing men to postpone the rite until they shall have sown their wild oats, or even to the final hour of life. Such delay being assured, I should certainly be able to keep them from divine service and consequently in ignorance and indifference concerning either Baptism or Christ. Then the mass of the world being in my power, including such grand specimens as Turks, Persians, Tartars, Jews and heathen, the unbaptized would finally execrate Baptism and say: "What of Baptism! What of Christians! I go with the multitude. Think you that God, for the sake of three or four Christians, will condemn the whole world? Why should I remain with a few despised beggars and wretched people?"

3. St. Augustine states concerning himself that his mother and other good friends, fearing that he might fall into sin, delayed his Baptism, withholding the Sacrament until, having passed his youth, he should be able the better to keep his pledge. This good intention resulted in an ever widening separation between St. Augustine and Christ. Finally he fell into the Manichæan heresy and made a mock of Christ and his Baptism until his thirtieth year. His mother shed many scalding tears on account of her son, before he returned from heresy to Christ. Thus she suffered for her error in helping to bring about the postponement of her son's Baptism, notwithstanding her devotion and good intention.

4. Full well the devil realizes that the people are so callous and ungodly that not a tenth part of them inquire the meaning of Baptism, let alone accepting it and conducting themselves in a manner worthy of it. Considering the present difficulty of maintaining a Christian life, even with the advantage of doctrine, exhortation and Baptism, what would be the case with those who should neglect Baptism and attendance upon the preaching of the Word? Surely, Bap-

tism and instruction are unquestionably a blessing and a powerful influence. Necessarily some will be moved thereby to think farther than does an unbaptized pagan.

5. All this every person can readily see and understand from the fact that, at present, people make light of the Holy Sacrament of the body and blood of our Lord, as if they could dispense with the Holy Supper more easily than with anything else on earth. Notwithstanding, they desire to be called Christians, and fancy that deliverance from papal coercion justifies them in neglecting this Sacrament and in entertaining the notion that they can guiltlessly dispense with and freely despise it. Should the Sacrament be universally abolished, should it utterly perish from the earth, they would remain unconcerned. Their present conduct is evidence and confession of the devotion and desire that were theirs when they went to the Lord's Supper in the past, driven by the pope, and of the excellent Christianity in those days. Their conduct also demonstrates what good Christians can be made by coercion. The object of the pope's laws were compulsory Christianity, and absolute hypocrites and unwilling, craven Christians were the result. What a glad and welcome guest in the kingdom of heaven, is the coerced Christian, to be sure! an object of special attention from God! He will, we may depend upon it, receive a place in the front rank of angels—where hell is deepest.

6. But I fear and believe that, to a large extent, the responsibility rests upon us preachers, pastors, bishops and shepherds. We permit the people to go on in their own fashion. We do not admonish and urge them—are not persistent, as our office requires. We slumber as forgetfully and as securely as they. We think: Let him come who will; and let him who will, stay away. Thus there is error on both sides, which is to be deplored.

We know that Satan from hell, the prince of this world, untiringly goes about with his angels day and night to test, vex and hinder both ourselves and our people, and to deprive us of any interest in and desire for God's service. In this

way, he endeavors at least to restrict the influence of Baptism and the Lord's Supper, of the Gospel and every divine ordinance, even if he may not suppress them altogether. Therefore, we, opposing him, should not fail to consider ourselves angels and guardians in the place of our Lord Christ. As such, we should every day guard the people against the angels of the devil. We should zealously urge, teach, exhort and invite, as Paul enjoins upon his dear Timothy, that we may offer some little resistance to the effrontery wherewith the devil makes mischief among Christians.

7. Therefore, I would address to all pastors and preachers, myself included, this fraternal request to give diligent heed to the people whom God has won for himself through the blood of his Son; whom, through Baptism, he has called and brought into his kingdom; whom he has committed to us and for whom a strict account shall be required. Acts 20, 28. Of this we are all aware. If we who are in office and under command should be indifferent and indolent in the matter of the Lord's Supper, we should have to wait a long time for the people to approach in obedience to their own prompting. Indeed, they come under protest now, notwithstanding our insistent exhortations. For the devil, as previously explained, is there with his angels to hinder. In any event, the people should look to us and hear our word, not we to them. If the people could instruct and exhort themselves, what were the use of the ministerial and pastoral office? Christ might have retained it for himself instead of establishing it at such sacrifice. For what purpose have we our office if we do not desire to apply ourselves to instructing and exhorting the people? Otherwise, we should not be better, but even worse, than popes, bishops, pastors and monks have been hitherto, who have resolutely refrained from caring for the people either by instruction or exhortation.

8. True, some people, as I well know, are so base and hardened that in their case all instructions and exhortations are useless. What, then, are we to do? We are not likely

to meet with better conditions than Christ and his apostles, and likewise the prophets. In Matthew 11, 17, Christ tells us that his Jews would neither dance nor mourn, unconcerned whether appeal was made by piping or tears. And Paul (2 Tim 4, 3) tells us: "The time will come when they will not endure the sound doctrine." However, Paul does not, for that reason, call upon us to cease our efforts, but bravely to persist whether our authority is recognized or not. We are well aware that the divine office, Word and command enjoin us to instruct and to exhort. Such efforts cannot remain fruitless, according to Isaiah 55, 11, even though only a Zaccheus or a publican or a malefactor upon the cross be won. Presumably, there are still a few who, being exhorted, will remember their Baptism, and not despise a sacrament freely bestowed by Christ and purchased with a great price. Their example may finally jar the indifference of our unpolished, rude, licentious Christians and excite them to something better, as one knife whets another.

9. I do not mean to be understood as advising that the people be driven to the Holy Supper at fixed seasons and on certain days. Such was the way of popery. Thereby the pope has secured for himself and his ministers days of ease and indolence. Effort in instructing the people and thus urging the Sacrament upon them was unnecessary. Constraint and force were brought to bear upon their consciences, with the result that they ran to the Sacrament, but without pleasure and devoid of desire, unbenefited and unblessed. Thus they made a sacrament to be received in faith a human work whereby to acquire merit. Nor could the devil have devised a tighter and stronger grip with which completely to throttle the Sacrament, than such regulations. The appearance and the shell remain, but the life and the kernel have been taken away, while none cared. Though it has been turned into a sacrifice and work of man, it is still called a Sacrament of Christ.

10. But the office of the ministry certainly has not been established by God for the purpose of creating presumptu-

ous, lazy preachers and unwilling, craven Christians. He who is not a cheerful and willing Christian and communicant may stay away from the Sacrament and run to the place of his choice. God desires no compulsory service, and "God loveth a cheerful giver," as Paul says, 2 Cor 9, 7. The Lord's Supper has been instituted rather to lead, invite and draw the people, influencing them to come willingly and cheerfully; indeed, they should hasten to the Holy Supper, and strive and press for it with effort. This is what Christ means when he says in Matthew 11, 12: "Heaven suffereth violence, and men of violence take it by force." He spurns those languid, disgusted, sated souls, but he welcomes the hungry and thirsty souls who strive and wrestle to obtain the kingdom. "Blessed are they that hunger and thirst after righteousness; for they shall be filled," Mt 5, 6.

11. Therefore, I desire to supply the pastors and preachers with arguments to use in exhorting and inviting their people to the Sacrament. I will point out a number of incentives to the people for going to the Lord's Supper willing and uncoerced and receiving it with joy. I have done the same before, in the Catechism. Those preachers who can do better have no need of this sermon. May it suffice that I have given them this admonition. The other and not superior preachers are asked to make a note of one point or another, or to read to the people such sections as they see fit, word by word, in order that this Holy Sacrament may be lifted up from its fallen and despised condition. I will divide my arguments into two classes. My first argument relates to Christ himself; my second to those of us who desire to be Christians.

FIRST REASON FOR PARTAKING OF THE LORD'S SUPPER IS THE GLORY IT GIVES GOD.

I. What Man Does in the Sacrament for God.

12. A Christian should certainly be conscious of the fact that this Sacrament was not devised and invented by man, but was instituted and established by Christ, according to the will and command of his Father. Not for dogs, not for

swine, not for things of wood or stone, but for use by us Christians it has been instituted, and that by love, great, warm and unfathomable. Wherever a Christian heart dwells upon this thought, how is it possible for that heart to fail to be stirred with devotion and to long eagerly and lovingly for the Sacrament, craving it without constraint and law? The heart that is a stranger to such devotion is devoid of every spark or drop of Christian sentiment. If it refuses to believe that Christ instituted this Sacrament and enjoined it upon us, much less that he established it for us in fervent, unfathomable love, it is unquestionably an unchristian, Turkish, heathen heart. Where anything like the wonderful truth is really believed, the heart cannot remain indifferent, indolent, contemptuous.

13. Therefore, let everyone look to himself and examine his own heart. In the first place, to find if he believes that Christ, God's Son, did institute this Sacrament, to leave with mankind; second, to learn if he believes that unfathomable love prompted Christ to manifest such warmth and devotion toward him. If you do not so believe, you may know you are not a Christian, but a renegade, an accursed heathen and Turk. You ignore altogether Christ and his command, his love and his devotion, and you conduct yourself as if the Holy Supper were altogether fiction and folly. But if you do believe, such faith will preach to you in your heart thus: "You claim to be a Christian and know that it is Christ's command and appointment to partake of this Sacrament; but you put it off half a year, a whole year, three years and longer. Do you hear, my lord? How does such conduct agree with the profession of a Christian? Are not these things true?" The effect of a sermon of this import will be to make you ashamed and afraid of yourself. Lacking such preaching within your heart, you lack faith in the Sacrament as Christ's institution, and your lips lie when they profess this faith. In that case, you are a heathen twice over, and worse than any Turk; for you do not believe, which alone is enough to make you a heathen, and in addition you lie when you profess to believe.

14. You observe and are constrained to admit, then, that a wicked life, every falsehood, all contempt for divine order, all indolence, indifference and coldness toward the Lord's Supper, also ingratitude and disregard for the love of Christ toward us, emanate, each and all, from the unbelief of the heart denying that from this Sacrament Christ's love and his warm interest speak. That which does not enlist the faith of the heart cannot enlist its esteem, honor, love or praise. And whatever we spurn, neglect or forget, to that, by the same token, we deny regard, faith and interest. Again, whatever we believe and accept as true, that we cannot treat with indifference, whether it be good or bad. If it is good, the heart loves and craves it; if it is evil, the heart fears and deprecates it. Our experience shows the analogy to hold even in the case of false faith and superstition; for instance, where fear is entertained though there is nothing to be feared, and joy though there is no occasion for it. Such a live and active thing is faith.

15. Let preachers be careful to so well present this first reason to the people that they fail not to fully recognize this Sacrament as God's gracious and fatherly appointment in behalf of mankind. We hereby coerce no one in a matter of faith. We merely point out something which faith cannot ignore so that a Christian may know what faith is and to what it clings, lest his Christian name and appearance be occasion for self-deception, and he profess Christianity when in reality he is an infidel and a heathen, yes, worse than these. Should one herein deny Christ, desiring to be an infidel and to remain in unbelief, we let him pass on his way without restraint; nor do we interest ourselves in him beyond informing him that "he that believeth not hath been judged already," John 3, 18. He shall find in due time one who will judge and constrain him. As for us, we are excused, for we have done our duty. Not for pleasure or as a useless device did God institute and establish this Sacrament. Hence he will not suffer it to remain despised, barren and unappropriated; still less does he permit it to be regarded

as unnecessary and insignificant. He requires us to appropriate it and to turn it to account.

16. Even were it a Sacrament so worthless as to minister neither to our benefit nor our necessity, as to offer neither grace nor strength; were it a mere command, or law, of God, who, in the exercise of that divine power which claims us as subjects and to which we owe obedience, should require us to observe it—even then the very fact of its being a commandment would be sufficient to prompt and impel us not to despise the rite, but rather, solemnly and in loyal obedience, faithfully to make use of and highly honor it. Nothing is greater or more sublime than what God enjoins and commands through his Word. However, the Sacrament is not worthless, nor mere command to be obeyed regardless of its relation to our welfare or necessity. It could have been said of the sacrifices and public rites of the Jews that they ministered neither to the benefit nor to the necessity of the people, yet the Jews were compelled to observe them as mere drudgery, as laborious duty, and in spite of their tendency to burden and restrict the people after the manner of serfs or bondmen of temporal governments. But the Holy Supper is a Sacrament of grace, replete with saving benefit and innumerable and unutterable blessings. In consequence, it should not only escape contempt and oblivion; it should receive the greatest honor, as it demands the most faithful use.

17. The reason it commands such reverence is explained in part by the fact we bring first to your attention, that Christ has instituted this Sacrament as a memorial of himself, according to his words, "This do in remembrance of me." Notice the word "remembrance" and consider it well. It contains much food for thought and will supply you with powerful impulses. I do not speak now of the Sacrament as a contribution to our necessity and profit, but as a contribution to the honor of God and of Christ, for whose divine glory and service we are required faithfully to use and to reverence it. You are given to understand that Christ has bound up with this Sacrament the divine homage

and glory which are his due, since he desires to be remembered therein. Now, what does it mean to "remember" Christ but to extol the grace and goodness bestowed on us through him; to hear the message concerning this blessing and to proclaim its praise, glory and honor. All the glory, all the service, which are God's due, have been delegated to and bound up with Christ. Apart from Christ, no honor and service for himself can be rendered; apart from Christ he recognizes no honor and service, and absolutely refuses to be anybody's God. For this reason he has repudiated and set aside his own service which of old was enjoined through the law of Moses, together with all other forms of worship throughout the world. however grand, beautiful, hoary and sublime.

18. Now, every man claims to possess the necessary desire and devotion to honor the sufferings of Christ and to render God service, one proposing this, another that; one running upon a pilgrimage to Rome, another becoming a monk, a third fasting—but who can enumerate all the different ways of serving God chosen through the devil's inspiration and men's own misdirected zeal? For this reason the sublime, beautiful service, the memorial and praise of the passion of Christ, has been obscured and relegated to oblivion. And yet, this service has been instituted by God and declared an object of his pleasure; and according to the very purpose of its institution, it can never be exhausted and overdone. For who can sufficiently remember God? Who can praise God too much? Who can thank him too much? Who can lavish too much honor upon the sufferings of Christ?

19. Why did we frenzied saints, in our disgraceful infatuation, conduct ourselves as if this Sacrament were not a divine service, or as if we had exhausted it and fulfilled its terms long ago? In addition to it, and over and above it, we established many shameful, disgusting, offensive services based upon our own misdirected zeal and self-chosen works, filling the world with them. And the Holy Supper, the true service of God, has been set aside, blasphemed and maligned.

If you desire to render a precious, noble service to God, and duly to honor the passion of Christ, bethink yourself of the Sacrament and partake of it. That is his memorial. Therewith his praise and honor are bound up.

20. Such memorial is apparently a very humble service to God. There is no show of garment, ceremony and architecture filling eye and ear. The only agent at work is the spoken Word. The Word may, upon earth, be lowly esteemed; but no eye can see, no ear can hear, no heart can comprehend its worth and sublimity in the eyes of God and his angels. God's Word and work at first but feebly impress. Hence they require application and meditation. He who fulfils these conditions will come to realize their greatness. God himself says: "Whoso offereth the sacrifice of thanksgiving glorifieth me," Ps 50, 23. If this means anything, it means: The sacrifice of thanksgiving is the bestowal of divine honor; through that I am received and embraced as God. On the other hand, the sacrifices prompted by work-righteousness deprive God of his divine honor, transform him into an idol, rob him of his divinity. He who will not render thanksgiving, but takes his stand upon merit, has no God. Inwardly in his heart, outwardly in his works, he reconstructs the true God while retaining the name. How often does God in Isaiah protest, how severely in the first commandment warn, against constructing other gods, against reconstructing himself!

21. Would you construct a god? Come and hear; God desires to teach you the unfailing art of making not an idol, but of making the true God to be your very own. Not as if you could create his divine substance—that is and ever remains uncreated—but you can make him to be your God; he, true God in himself, may truly become God also to you, you, you! This art is simply and effectively taught in the words, "This do in remembrance of me." Learn to remember him. Receive, proclaim, praise and laud the tidings of the grace manifested in Christ, and thank him for it. So doing, you confess with heart and mouth, with eyes and ears, with body and soul, that you have given God noth-

ing, that you can give him nothing, but that everything you have has been received from him, especially eternal life and infinite righteousness in Christ.

22. This effected, you have truly made him your God; by this confession his divine honor is maintained. A true God is he who gives but does not take; who renders aid, but does not require it; who teaches and governs, but needs neither instructions nor direction. In short, that is the true God who accomplishes and gives everything, who needs none to help him, and who in everything acts from sheer mercy for the unworthy and undeserving, yes, for the condemned and lost, without looking for merit. This is the remembrance, the praise, the honor, which he asks.

23. Such divine service is indeed devoid of pomp. It does not satisfy the carnal vision, but it does satisfy the heart, which otherwise neither earth nor heaven can satisfy. And when the heart is satisfied, also eyes and ears, lips and nostrils, in short—body and soul with all the members, will be satisfied. The members adjust themselves to the heart, and the whole body is but as a tongue vocal with praise and thanks toward God. Ah, that service is an ornament and gem far different from golden caskets; yes, from imperial, regal and papal crowns. The gems and the splendor of all the world are mere offal compared to this precious memorial of Christ, the Sacrament. One thought in this service has a clearer, sweeter, stronger tone than all the drums, trumpets, organs, bells and musical instruments of every nature sounding in symphony and in their strongest notes. Indeed, it is a sound and song far different from any on earth. As it falls upon the ear from without, its volume is feeble enough; but coming from the heart, its power is such that every creature seems to echo it and all melodies of men are deaf and mute in comparison.

24. Moses' song (Ex 15, 2) clearly informs us that to praise and thank God is the same as to honor and exalt God: "This is my God, and I will praise him; my father's God, and I will exalt him." Behold here how you may render your God beautiful; how adorn, exalt and beautifully deck him; how

garland and crown him and how array him in bracelets and chain. You require neither money nor brass for it. All you need is to believe with your heart, to magnify with the lips, to hear his grace and his praise with the ears, and to do the things above mentioned. What else is to be expected of him who refuses thus to honor and exalt God than that, blinded and deranged by the devil's power, he should proceed to adorn images of wood and stone instead, to deck boards and walls, to decorate altars and churches, to array the mass-saying priests in gold and silk, and to devote his entire substance to endowments, convents, pilgrimages and other modes of worship, false, accursed and self-devised? Not that I object to the outward adornment. What I do object to, however, is its being palmed off as worship, and especially its interference with and eclipse of this true form of worship. It must be made to promote and subserve the true method of rendering thanks to God or it is accursed, together with all performances and merits whereby God's grace is to be earned or purchased.

25. Were the remembrance of Christ the only argument for this Sacrament and the only benefit to be derived from it, that alone should be enough to prompt your participation. Should not your heart say to you: "Although I derive no advantage from the Holy Supper I will go, to praise and glorify God; will maintain his divine honor; will aid in making him truly God. If I cannot or may not preach, I will be a hearer. The hearer also aids in rendering to God thanks and praise; for there could be no preacher without a hearer. Even if I am unable to hear, I will still be among the hearers; I will perform the act of conveying thither my body, my members, that I may be where God is praised and honored. And if I cannot do more, I will do this much: I will receive the Sacrament for the purpose of confessing and testifying that I, too, am found among those who praise and glorify God; to the praise of my God I will receive it. This reception shall be my remembrance of him; thereby I will call to mind his grace, and render thanks for the mercy manifested in Christ."

26. It is not a slight privilege to be a happy member of a throng that praises and blesses God. The patriarchs oft sighed for the opportunity. "How I went with the throng, and led them to the house of God, with the voice of joy and praise, a multitude keeping holyday," Ps 42, 4. And in the beautiful song of praise, the one hundred and eighteenth Psalm, we read (verse 15): "The voice of rejoicing and salvation is in the tents of the righteous." Many similar utterances are recorded. He who is one of such a throng, unless false of heart, has a part in all its praise and thanksgiving. What desperate baseness, to be able to render such service and honor unto God, without cost and sacrifice to one's self—since nothing is required but an ear to hear, lips to receive, a heart to render praise—and yet to refuse God this devotion! Indeed, to find a company united for the purpose of praising and glorifying God, and to share in such sacred fellowship, you should be willing to pursue to the end of the world.

27. How we used to run to the graves, the garments and bones of the saints! Pilgrimages were made to Rome, Jerusalem and to St. James for the purpose of looking at mere stones, at bones, wood and earth, while Christ received not even a thought. Through the Holy Supper, Christ himself, his very body and blood, is present in your own village or city. Here lives his memory, his praise and honor, and you have no desire to take part in thanking and praising him? Certainly, then, you are neither Christian nor even human, but a devil or a demon.

28. It would not be meet for such scoffers and renegades to escape the penalty of being possessed, deceived and seduced by the devil and never having the Holy Supper brought to their knowledge and attention again. They deserve to have for teachers fanatics, to whom the Sacrament is but bread and wine, who remove the kernel and give them the shell: or Papists, who treat the Sacrament as a sacrifice or as traffic whereby to dispense forgiveness of sin and help in every trouble; who make a farce of it by placing it in a pyx or ciborium and carrying it in processions and parades;

who withhold the cup, thus working untold harm but no blessing. And for all such performances money and treasure is exacted, enabling these teachers to rank in wealth with emperors, kings and princes. Quite right! "With the perverse thou wilt show thyself froward." Ps 18, 26. Why did the scoffers despise this service, a memorial of Christ—a service sublime, beautiful and impressive, and to be had without cost and effort to themselves? Very well! let them take the shell, to their own injury in body and soul, property and honor. They receive what they desire.

29. He, however, who remembers Christ in the manner counseled above, and honors his passion, is safeguarded against error and devilish delusions of every kind. He sacrifices neither money nor effort, and yet gains infinite benefits. He serves and honors God in two ways. In the first place, he does not despise God's institution and order, but observes it with humility and joy. God undoubtedly receives such honor gladly, since he has instituted the Holy Supper to be appropriated, and not to be neglected. Certainly he cannot be delighted when man does not approach and receive it. Such neglect means to charge God with the folly of instituting unnecessary ordinances, and with uncertainty as to what we need, and to liken him to a huckster who carries about and offers for sale faulty and worthless merchandise. Who can calculate the dishonor inflicted upon God and our Lord Christ by the single fact of the contempt heaped upon the Holy Supper when it is suffered to remain ineffective and unused? And still, the offenders want to be Evangelical and not Popish. He who retrieves from dishonor the Holy Sacrament or lends his efforts to that end; he who refuses to dispense with the divine institution, but honors and makes use of it, shall, in turn, receive honor from God. "Them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam 2, 30.

30. In the second place, he who partakes, honors God by celebrating and aiding in the perpetuation of this memorial of Christ, by proclaiming, praising and blessing the grace manifested by Christ, through his suffering, to us poor sin-

ners. As a memorial to him, the Lord's Supper has been instituted by God. He has bound up with it his own honor, for in Christ alone he desires to be acknowledged and worshiped as our God. It was explained above that the greatness of the praise here rendered and the sublimity of the service here engaged in, is due to the purpose they serve in perpetuating God's glory and establishing his divinity. Conversely, God will honor him who honors his Sacrament; he will make him like himself and raise him to divine sonship. Who can estimate the good resulting from thus glorifying and serving God? The communicant does more than bless and glorify God in Christ, though that is the principal purpose of this divine institution: he confesses his Lord Jesus Christ publicly and before all the world; he confesses the fact that he is a disciple and desires to continue one. Thus, by one act he performs the two supreme functions of a true priest of God.

31. In thanking, praising and glorifying God, he performs the fairest sacrifice, the highest service, the finest work—a thank-offering. So far as the Holy Supper is a confession before men, the communicant proclaims Christ and teaches faith in him. Thereby he helps to spread and preserve the Kingdom of Christ, strengthens the influence of Gospel and Sacrament and aids in the conversion of sinners and in storming the devil's kingdom. To sum up, whatever is accomplished in the world through the teaching of the Word, is accomplished in part by the communicant as participant in the work. But who can recount the good thus effected?

32. On the other hand, the wretchedness of those people who, too sluggish and indolent to use the Holy Supper, heap contempt upon it, is to be noted. Looking at the very reverse of the virtues above enumerated, they will be able to recognize and appreciate their baseness. First, they dishonor God in the matter of his own institution, charging him with folly for appointing an unnecessary service. Ay, in not believing this sacred service his divine appointment and gracious institution, they decry him as a liar and un-

trustworthy. Unbelief is nothing but the blasphemy of making God a liar.

33. Again, they who do not partake despise the memorial of Christ, which the Holy Supper is, according to divine appointment. Neither do they honor the passion of Christ; they do not thank him for his sufferings, but are guilty of the base vice of ingratitude. And still worse, apparently, it is only with positive aversion that they hear of the gratitude and honor due Christ for his passion; and evidently they dislike to be present at the service of praise and thanksgiving. Thus, as we have seen, they rob God of his divine honor; they repulse him and will not permit him to be their God; nor do they desire that he be recognized as God in Christ. So far as they are concerned, Christ's passion and all the glory of God might be discredited and absolutely ignored throughout the world, and devils might become our gods. They do not inquire how to honor the suffering of Christ, how his memory is to be preserved and his Word proclaimed, nor how God may be known. This is worse than to throw dirt at the image of God or to treat with disrespect the person of Christ.

34. Moreover, they set a wretched example for others, becoming responsible for all who, following their example, likewise neglect and despise the Holy Supper. For these, in turn, Christ's memory perishes, his passion is rendered ineffective, and finally the Christian faith is destroyed. Then, think of the blessings the non-communicants neglect and turn aside. They render no thank-offering to God. They fail to confess Jesus Christ. They do not teach, encourage and reprove their neighbor by act and example. They withhold from God the thank-offering due him. They deny Christ. They lead their neighbor astray. Would it be any wonder if God should give only devils dominion over us, and pestilence, war, famine, bloodshed and wretchedness should be the order of the day? The dishonor and contempt heaped upon God in the disregard of the Lord's Supper are so enormous, and the horrible and accursed ingratitude among our Christian people has attained to such dimensions, that

the Turks and Tartars and, allied with them, all the devils, could not inflict adequate punishment for its baseness.

35. The Jews felt in duty bound to praise, bless and thank God with great devotion year after year for effecting their departure and deliverance from Egypt and their passage through the Red Sea. The blessed prophets can nowhere sufficiently exalt and commemorate this wonderful work of God. And we gentiles who used to be the devil's own, absolutely, without just claim upon Christ and without even the knowledge of him, have attained to such grace and honor as to share in his work of redemption. Not from Egypt has he redeemed us, not from the Red Sea, but from sin, death, hell, devils, God's wrath and all wretchedness. Not into the material Canaan did he bring us, but into an everlasting righteousness, into life, into heaven, into grace and to God himself. And all this not through Moses and angels, but through himself. Bitter enough was his toil. He dripped bloody perspiration; his heart within him melted like wax; on the cross he surrendered his life; for us he wept and groaned; for us he received the malignant taunts of blasphemy. Oh, what heart is able to conceive such love, grace and mercy! what tongue able to describe them!

36. And for all this should he have deserved from those in whose behalf it came to pass, no more recognition and honor than to be unremembered, although we sit among those who celebrate his memorial feast with thanksgiving; to have men refuse to be reminded of him; refuse to receive the Holy Supper to his glory, and allow him to be present in the Sacrament to no purpose? His invitation is permitted to fall upon listless ears, and in the meantime we indulge in gluttony, intemperance or even more grievous offenses. It is a wonder that the sun has not become coal-black long ago. No leaf should grow on earth, no blade of grass; no drop of water or trace of air should remain in existence in the face of such inhuman ingratitude. Wicked were the Jews who crucified him—but more wicked are we gentiles, spurning his passion with an ingratitude measured by our refusal to keep alive his memory by ob-

servance of the Holy Supper. O pope, O bishops, O sophists, O monks, O mass-priests, what have you done! All the responsibility rests upon you. You have made of the Holy Supper a sacrificial mass and a human work. Thus have you concealed from and deprived the people of the proper use of it, and the opportunity of making it an occasion for praise and thanksgiving. All the people have sought in it was their own work, obedience and merit. In this practice you were their teachers. By force you compelled them to receive the Sacrament, and even then you withheld the cup from them.

37. You strainers of gnats and devourers of camels (Mt 23, 24), you have pretended to high regard for the Sacrament. You have enjoined to place it in precious golden caskets, to use in its celebration golden chalices and patens. You have smeared upon the fingers of your priests a special ointment; you have dressed them in costly surplices and chasubles. You have introduced into the celebration altar-cloths, paintings, candles, banners and a variety of processions and chants, as if these were of special importance. And to attest your intense, sublime devotion, you have devised a method to prevent wasting the blood of Christ—drinking from the chalice through tubes. You have made even the requisite faith an item of punctilious care by enjoining that Christ complete must be believed to be present in both the bread and wine. And, to offset all this, the beloved Sacrament has become to you a sacrifice, a work, through which you have attracted to yourselves the substance and praise of the whole world.

38. What has become here of the doctrine of the Holy Supper as a memorial of Christ? When did you instruct the people to use this Sacrament from the motive of love, to honor it as a divine institution, to praise, glorify and thank Christ by its use, to receive it as a token of honor for his passion, and to recognize it as an expression of grace manifested to us without effort and merit on our part? Far from presenting the Sacrament as a memorial of Christ, you have taught work-righteousness and freedom of will; the

very Sacrament you have perverted by turning it into a human performance; and instead of repenting, you defend your conduct. Oh, you scoffers, fakirs, hypocrites, blasphemers! O my Lord Christ, come soon from heaven with fire and brimstone and put an end to such mockery and blasphemy; for their doings are becoming unendurable and intolerable.

39. However, let me drop this subject and point out to you a strong and worthy argument to prompt you to attend upon the Holy Supper. The counsel of your own hearts should be: "Very well, I will go to the Holy Supper, not in order to perform a good work or to acquire merit, nor for the sake of obedience to pope or church, but to honor and praise my God who has instituted the Sacrament for my use, and as an expression of love and gratitude toward my Lord and Saviour. He has ordained it as a memorial commemorating his passion for my grateful use, so that I may be found among those who thank him for his suffering, and not among the number of scoffers and ingrates. I will not set a bad example, thereby becoming an offense to others and and responsible for their contempt and ingratitude, but rather a good example, drawing others to honor and magnify the Lord's Supper. In this manner will I take part in the celebration of the memorial festival of the passion of Christ, and contribute to its influence, at the same time confessing my Lord before the world. Such thank-offering I will bring, even if this should be all the Sacrament means to me. The Holy Supper shall be the expression of my gratitude for the Lord's bitter passion, which he endured for me."

40. I trust, however, it will not be necessary to explain at length what is meant by remembering Christ. We have given frequent and detailed explanations on other occasions. It is not the mere contemplation of the passion of Christ, whereby some attempt to render God service and to merit his grace. I refer to those who go about mourning for the bitter suffering of Christ. To remember Christ means to teach and to believe in the power and fruit of his passion.

The substance of such teaching and faith is that our own work and merit are nothing, that our free will is dead and doomed, that we secure deliverance from sin and righteousness through Christ's passion and death alone; in short, that the Holy Supper is a testimony and memorial of God's mercy in Christ, and not a work done by us for God. Popery, with its institutions, convents and work-righteousness, flatly contradicts this testimony and faith in every feature. Popery has turned the Holy Supper into the most common and unqualifiedly human work, whereas here the grace of God should receive exclusive attention, our own works none whatever. Popery has wiped out every trace of the Holy Supper as a memorial of Christ and perverted the gracious institution of God into a dreadful abomination. Take care, and beware of ascribing anything to your own activity in this respect, except gratitude to Christ for his passion and to God for his grace and mercy. As an expression and confession of such gratitude and praise, go and partake of the Holy Supper with joy.

41. Now, if the Papists try their sophistry upon my words as their custom is, and rejoin that I myself consider the Sacrament a sacrifice in spite of my contention that it is not, you shall make this reply: "I consider neither the mass nor the Sacrament a sacrifice. But the remembrance of Christ, namely, the faith and testimony concerning the grace of God which bars out our own merit and work—that is a sacrifice. It is a thank-offering; by such remembrance of Christ we confess with gratitude that our redemption, our righteousness and salvation stand altogether in grace and in the suffering of Christ." But the Paptists have spurned, condemned and blasphemed the Holy Supper as a memorial in this sense, and still do so. What they desire is to defend their own works and merits, to maintain their convents and masses, which is certainly in conflict with the remembrance of Christ. That their works and masses are articles of traffic and performed in behalf of their patrons and brethren; that they intend their works of supereroga-

tion—those they have to spare—as aids to others in securing grace, thereby attempting to do what no one can accomplish but Christ through his suffering; that they in reality supplant Christ and his work and say: "I am Christ" —all these are matters with which we are quite familiar. This attitude is one thing against which I have fought.

42. In the next place, not satisfied with having suppressed the Holy Supper as a thank-offering and memorial of Christ, they have devised in its stead a sacrifice of another kind. The Sacrament they should receive and accept at the hands of God—Christ's body and blood—they have made a sacrifice of their own unto God. They never would have attained to their present power had it not been for this fiction of the mass. Let it be noted, they do not treat the body and blood of Christ as an offering of thanks, but as an offering of works. They do not make the Sacrament an occasion for rendering thanks to God for mercy received, but for meriting and securing that mercy by celebrating it in behalf of themselves and others. Christ, then, has not secured grace for us; we ourselves must secure it through our own works, by offering unto God the body and blood of his Son. This is the chief abomination of popery and the source of all the others. Against such blasphemous sacrifice I have fought; against it I still fight. The Holy Super shall not be a sacrifice to us, nor shall we so call it; it shall remain a Sacrament, an ordinance of God, given for us.

43. We have by our struggle accomplished enough to convince them of the error of their position in making the mass a sacrifice; nevertheless, they refuse to recant and to repent of their wrong. They resort to sophistry and bolster themselves up with the explanation that the mass, or Sacrament, is a symbolical and memorial sacrifice—one which at the same time both represents and commemorates the sacrifice made by Christ upon the cross. If we only had letter and seal proving that such explanation is pleasing to God! But who will demonstrate the reliability of this claim? On

the contrary, this explanation is unmasked as a brazen and barefaced lie when are exposed the letters and seals in their institutions and convents by virtue of which they sell to the founders their masses and vigils for the living and the dead as offerings in which their own work constitutes the sacrifice. This fact is likewise attested by their books and writings still before us. That they aim to bolster up by such lying explanations the same old abominations is plain, inasmuch as they neither recant nor regret, but defend them. Does not St. Gregory write that he offered the mass for thirty days in behalf of one who had died? What good does it do to prop up old evils, by barefaced lies to oppose the clear truth? They will only render confusion worse confounded.

44. At any rate the explanation does not affect the facts in the case. Though they call the Holy Supper a symbolical or memorial sacrifice, they make it a meritorious work of their own in God's behalf. It is not what God does for us, then, but what we do for God that receives praise. Some, in time past, were fond of seeing the passion of Christ pictured and of reading it in books. To such a pastime they would ascribe much importance; from the dictum of Alberti we learn that a mere superficial contemplation of the passion of Christ contains more merit than a whole year's fasting, together with the daily praying of a psalm and self-castigation to the blood. To a work of precisely this character the Holy Supper would be degraded if it should be called a symbolical, or memorial, sacrifice—a mere aid to meditation upon the history of Christ's passion. It is within the power of any wicked man, of the very devil even, to perform a work of that kind. For this reason Christ has not instituted the Sacrament for the purpose mentioned, but as a memorial for himself, to enable men rightly to teach, to believe, to love and to praise his grace. This no wicked man can do. The Papists are not sincere with their explanation. They merely seek to prop up their sacrificial mass by pulling the wool over the people's eyes through cunning

arguments. They do not have the Sacrament at heart, but merely mammon and their appetites.

45. Note also this: As priests they claim a special, a stronger and holier interest in the Sacrament than other Christians. Though the whole Christian church appropriates the Lord's Supper as an object of faith and gratitude, it dare not call it a sacrifice. No one can partake of or administer the Holy Sacrament for another. Each one may use it only for himself. But when the mass-priests handle it, it is a sacrifice, performed not for themselves merely, nor as a thank-offering, but in behalf of all other Christians—to obtain for them grace and help. See you not that the words of Christ do not authorize a sacrificial view of the Sacrament, and that it is no sacrifice? But when the chasuble and paten are added, then it is a sacrifice. The whole Christian Church may handle the elements with hands and lips; cloth and cup may be in evidence, and praise and gratitude, with the very angels of heaven as witnesses: still the Sacrament is not sacrificial. But as soon as it is flourished over the altar in the paten, it is a sacrifice. What a powerful thing is the consecration of person and altar! Tell me, dear friend, why is the Lord's Supper not a sacrifice when the laity appropriates it? Is the Sacrament of the priest different from the Sacrament of the layman?

46. The churches under the pope, then, have a twofold Sacrament. For the ordinary Christian it is not sacrificial, but a simple rite, and only one of the elements is permitted. For the priests it is sacrificial, and the privilege of the complete Sacrament is theirs. A fraternal spirit and a fair division, indeed! Plainly it was Christ's purpose to grant all his Christians the same Baptism, the same Holy Supper and the same Gospel; and that he has forbidden any distinction of persons. Whence, then, the difference that a simple Sacrament, yet it is the same Sacrament in either case? The explanation is found in the Sic volo, sic jubeo (This is my will; thus I command), of the pope; in the wide power claimed by the pope whereby he so manip-

ulates the Gospel as to determine what is heresy and what is truth. When Luther teaches as Gospel that monks and nuns may wed, it is heresy; when the pope gives monks and nuns dispensation to do so, it is Gospel indeed! When one misuses or injures church property, the papal authorities say violent hands are laid upon the heritage of Christ. But when they themselves pilfer the substance of the poor and waste it by lasciviousness and war, they say the heritage of Christ is put to holy use. What a powerful creator and god is the pope!

47. But lest they accuse me of waging mere wordy strife, I will concede for the sake of argument that where there is no question as to facts, words have little significance, though this is a dangerous principle in its application to Scripture. I will grant, then, that not the Sacrament in itself, but the reception, or use, of it, may be termed a sacrifice. But we insist upon this distinction being understood. First, that the sacrifice consists neither in the symbolical representation of Christ's passion nor in any performance of man, but in the rendering of thanks, the communicant receiving the Holy Supper as an expression of his heart's gratitude for Christ's suffering and grace. Second, that the priests do not make of the Holy Supper a different Sacrament when it lies upon the altar, nor receive it with any other meaning than as their thanksgiving to Christ in behalf of themselves and the Christians to whom they minister it from the altar; the Sacrament to be the same for the priests as for the laity, not in any wise better, just as they have the same Baptism and Gospel. Third, that the priests henceforth abstain from selling the Sacrament, or mass, to others under the pretense that their part therein constitutes a sacrifice, and from offering it in behalf of others, living or dead, as a means of grace; and that each priest celebrate the Holy Supper as an expression of his own gratitude, the same as any other Christian. Fourth, —if I may dare touch upon the matter—that when the celebration or use of the mass, or Sacrament, shall have become once more a thank-offering, that they repentantly return the

property, sealed contracts and all rents from convent lands and other endowments which they have acquired through the mass as an offering of their own works, and that they make such restitution on the basis of having acquired that property by fraud and deception, ay, by blasphemy and treason toward Christ. Think you that had kings and princes known the act of the priest in partaking from the altar to be identical with that of the layman receiving before it, they would have been such lunatics as to donate their property to one who cannot offer a sacrifice in their behalf and reconcile God, but merely renders thanks for himself? But oh! here I begin to feel my teeth chatter! I dare not broach such a thing to them; I am well aware it would not do.

48. I will go so far as to concede that the priests may perform such a thank-offering for others in the way that I am able to thank God for Christ and all his saints, yea, for all creatures. The priest may be permitted to think in his heart: "Behold, dear God, I celebrate and receive this Sacrament to thy honor and praise for having magnified Christ and all thy Saints." Who does not know that it is our duty in any event to render thanks to God for ourselves, for all men, for all creatures? This we are taught by Paul. Therefore, I have no objection whatever to the priests rendering thanks to God for us all in the mass so long as they do not deem that mass as special and different from the Sacrament of the laity, as if the latter could not and should not appropriate it with the same degree of gratitude. I have no use for the exclusionist in a Sacrament which is the same for all and which all have in common. I have still less use for him who renders thanks in behalf of others where the idea is that of performing the service for them, as if the thank-offering of the priest in my behalf and for my money were the same as rendering thanks myself. No! to such buying and selling I object; for such huckstering and bartering I have no use.

49. If they take exception to these conditions, we will repudiate their cunning and false explanation of a symbolical, or memorial sacrifice. Nor shall we be satis-

fied to accept this word "memorial." It is a misnomer, based upon a very crude and dangerous misunderstanding. Christ makes a broad distinction between the two conceptions "Sacrament" and "memorial" when he says: "This do in remembrance of me." The Sacrament is one thing and our remembrance another. We should receive and celebrate the Sacrament according to his Word, and besides remember him; that is, proclaim him, believe him, thank him. Our commemoration of Christ is indeed to be a thank-offering; but the Sacrament in itself is not to be a sacrifice, but a gift of God for us, to be received with thanksgiving. I think the ancients called this rite the "Eucharist," or the "Sacrament of the Eucharist," which means "The Sacrament of Thanksgiving," for the reason that, according to the command of Christ, thanks are to be rendered unto God in connection with this Sacrament, and the Sacrament itself is to be celebrated and received with thanksgiving. Later "Eucharist" became through error the exclusive name for the Holy Supper. It would not be altogether improper, when about to attend mass or preaching, to say: "I am going to the Eucharist, or to the rite wherein God receives thanks and praise through his Sacrament." This, it seems to me, is what the ancients meant.

50. And that is presumably the reason why the theme of so many chants in the mass is one of thanks and praise, and why the chants have been retained to the present time. I refer to the Gloria in Excelsis, the Hallelujah, the Patrem, or the Nicene Confession of Faith, the Offertory, the Sanctus, the Benedicite, the Agnus Dei. In none of these do you find a reference to sacrifice; there is nothing but praise and thanksgiving. That is the reason they have been retained by us in the celebration of the Holy Supper. The "Agnus" is preeminently adapted to the Sacrament, for it plainly lauds and exalts Christ our sin-bearer, and impressively and delightfully, in brief and beautiful words, commemorates Christ. To conclude: Those features in the mass which are expressive of the ideas of sacrifice and work-righteousness, have, by God's marvelous providence, been ordained to be

read by the priest inaudibly; they constitute what is termed "the silent mass." But the anthems sung in public by the choir and the throng of worshipers are songs of praise, expressive of the choicest blessings; as if God would spare Christians the silent mass and permit the priests to torment themselves with their own abominations.

51. This much concerning the first reason, that should arouse in us the desire and longing to attend upon the Holy Supper. Our motive in attendance should be to praise and thank God, to show that we love Christ and confess him, to reprove the neighbor's neglect by our example, and finally, to contribute to the preservation of the Sacrament, of the Christian doctrine, the Christian faith and Church, irrespective of the fact that we neither should nor can obtain merit thereby. It is our duty to do these things also apart from the Sacrament, since we are generally commanded to praise and thank God, to prize and honor Christ's passion, to benefit our neighbor and to aid in the preservation of the Christian doctrine, the Christian faith and Church. Much greater is our obligation when a special institution has been provided for the purpose, to which we are invited, yes, called. Should we be unwilling or unable to receive the Sacrament, there is no reason why we should not be present to see others receive it, to hear them praise God and render thanks to Christ. Nor is it a self-devised worship or one of human choice. The warrant for it is the Word of Christ: "This do in remembrance of me."

SECOND REASON FOR PARTAKING OF THE LORD'S SUPPER IS THE BLESSINGS IT CONFERS UPON OURSELVES.

II. What God Does in the Sacrament for Man.

52. Thus far we have said nothing of the benefit to be sought and received by ourselves in the Holy Supper. We have dwelt exclusively upon the blessing our attendance confers upon God himself, upon Christ, the neighbor, the Gospel, the Sacrament and all Christendom. Who can calculate the infinite good wrought by praising God, rendering thanks

to Christ, magnifying his passion, setting one's neighbor right, contributing to the preservation of the Sacrament, the spread of the Gospel and the furtherance of the entire Kingdom of Christ, and at the same time helping to defend these holy things against opposing influences. Nevertheless, in order to convince ourselves how pregnant with blessing, how rich in grace, this divine institution is, and thus be led to love it and gladly appropriate it, let us consider the benefits conferred particularly upon ourselves. So doing, we shall not conclude that Christ has failed to remember us in connection with the Holy Supper. While I have in the small Catechism touched upon these matters sufficiently to meet the requirements of the faithful pastor, I will recur to the topic in this connection.

53. First, as I called your attention to the words "in remembrance of me," to their significance as an invitation and summons from Christ to receive the Holy Supper, or, at least, to witness its observance from motives of gratitude and love for him and of honor and reverence for his passion, so I now call your careful attention to the phrase "for you," in Christ's words, "which is given for you," "which is shed for you." The words "my" and "you" are words of unmistakable significance. Well may you be impelled to walk a hundred, a thousand, miles to Holy Communion. For who is it that says "my body," "my blood," and "This do in remembrance of me"? The Lord Jesus Christ, the Son of God, who shed his blood and died for you. When he says, "my body," "my blood," he merely asks you to acknowledge and believe it, to rest in such faith and render him thanks for what cost him so bitterly. He would not have you shamefully despise his Sacrament or lightly neglect it because it is to be had without price or effort.

54. You will find upon reflection, then, that when Christ says, "for you," he means you and me and all men, for whom he died. Now, if he really died for us, necessarily we were in sin, death and among the devils of hell. This is clearly demonstrated by the words "shed for you for the remission of sins." For where there is sin, there is also death; where

there is death, hell and the devil surely are. The result of this reflection should be a more fervent gratitude and a more eager participation in the Holy Sacrament, to the praise of his passion. What heart can fully apprehend this merciful blessing, that man is redeemed from death and the devil, from sin and all evil—justified, quickened and saved—without merit of his own, solely through the blood and death of the Son of God, who requires no praise and thanks from man except the recognition of the atonement and its acceptance in faith, and the sparing the Holy Supper shameful contempt or neglect.

55. The first way, then, in which attendance upon the Holy Supper benefits you is as a reminder of God's merciful blessing; it stimulates, renews and strengthens your faith and love, helping you not to forget or despise your dear Saviour and his bitter suffering and to remember the infinite and eternal distress and death from which he has delivered you. Do not, my dear brother, lightly esteem such blessing. Indeed, if partaking of the Holy Sacrament were to bring no other benefit than the stimulation of faith and love for your Saviour incident to being reminded of Christ's goodness and your own distress, that would be abundant blessing and fruit. We stand in urgent need of faith in order to abide in the fellowship of Christ; abiding is impossible without faith. Unbelief is a dangerous, daily-encountered, persistent devil, who endeavors to wrest us from our dear Saviour and his passion, either by force or by cunning. To keep in mind Christ's goodness and his death calls for strong effort aside from persistent application, stimulation and exercise of faith. What is to be expected when we turn away from the subject, rarely consider it, and despise or neglect the Holy Supper?

56. Again, benefit from communion results in this way: The refreshing and renewal of faith effects a heart renewed and quickened in love for the neighbor, and equipped and made strong to perform every good work, to resist sin and every temptation of the devil. Faith cannot be inactive, it needs must produce fruits of love; it must do

good and shun evil. With faith the Holy Spirit is present, who will not permit us to be inactive; he makes us eager for and desirous of everything good and defiant and scornful of everything evil. Thus a Christian shall continually be renewed and grow in Christ from day to day through the right use of the Holy Supper. This is Paul's thought when he exhorts us to be renewed and to grow from day to day. On the other hand, to refrain from observance of the Holy Supper brings inevitable injury. Faith will daily become feebler and colder. Consequently one likewise grows indifferent and cold in his love to his neighbor and becomes unable and unwilling to resist evil, and all the time the desire for the Holy Sacrament wanes. At last one altogether wearies of occupying himself with thoughts concerning his Saviour. Every day witnesses an increase of carnal indifference and and spiritual ruin, and readily, even eagerly, wickedness is embraced in every form. For the devil is with such an one and cannot rest until he has dragged him into sin and shame.

57. As an example for those willing to receive warning, I will describe my own experience, that they may see what a cunning rogue the devil is. It happened on several occasions that I proposed to go to the Lord's Supper on a certain day. When the day came my devotion had disappeared or some obstacle had arisen or I deemed myself unprepared. In consequence I said: "Very well, I shall go next week." But when the time came I found precisely the same obstacles and lack of preparation. "Very well, now I shall go next week." Such postponement of the Holy Supper from week to week occurred so often that I ran a risk of abandoning the Sacrament altogether. However, when God gave me the grace to discover the devil's wile, I said: "If you are to have your way, Satan, you will have a prosperous year through your cleverness and my own." And I tore through the obstacles and went in defiance of the devil, even though, contrary to my custom, I missed confession on one or two occasions. In this purpose I was strengthened by the fact that I was not conscious of any gross sin.

58. My experience, then, is this: A person may be with-

out desire and a devotional frame of mind; nevertheless, a resolute determination to attend upon the Holy Supper, will, in connection with the occasion, produce the desire and the devotional frame of mind and thoroughly expel those lazy, rebellious thoughts which present obstacles and prevent preparation. The Lord's Supper is a Sacrament fraught with grace and power. Only let us consider it with just a little seriousness and make ready for it, and it will enkindle, attract and captivate the heart. Try it, and if your experience does not bear me out you may charge me with falsehood. I wager you will find that the devil has practiced this masterly piece of deception upon you and kept you from the Holy Supper by cunning, in order to estrange you altogether, in the course of time, from your faith and to cause you to forget your Saviour and your own misery.

59. Had you no other occasion or necessity to partake of the Holy Supper, my dear friend, is not the very fact that you are indifferent toward the Sacrament, without desire for it, a reason sufficiently significant of misery to make it necessary? To be cold and without desire in this respect, what does it mean but to be cold and without desire in regard to the faith, the gratitude and the remembrance you owe Christ for all his goodness manifest in that bitter passion that saves you from sin, death and the devil, and bestows upon you righteousness, life and salvation? How will you warm yourself from the frost of indifference? How will you quicken your faith? How will you incite your gratitude? Will you wait until these conditions come of themselves, or until you receive permission from the devil and assistance from his mother? Then you will be left in the lurch. Contact with the Sacrament, approach to the Holy Supper, is what you need. From that friction leaps fire to enkindle the heart. There you must contemplate the need and barrenness of your soul. There you must hear of and learn to believe in the goodness of your Saviour. Thus your heart shall be renewed and filled with holier thoughts.

60. Mercifully has God left us in a state wherein we must battle and wrestle with sin, death, the devil, the world, the

flesh and every kind of trial. We are constrained, even compelled, to seek and to desire his gracious help, his Word and Sacrament. Otherwise no man would care in the least for the Word and Sacrament; no one would ask for grace or help. But those hounds and devils being on our trail, we must arouse ourselves; and as the hunted hart pants after the water brooks, so must we pant after God (Ps 42, 1), if our faith is to be exercised, schooled and strengthened and we are to be established in Christ's fellowship.

61. Should you contend, however, that you are not sensible of sin, death, the world and the devil, and of the conflict with them, and hence it is unnecessary for you to partake of the Holy Supper, I reply: I trust that you do not seriously claim that of all saints and men you are the only one devoid of such experience. If I thought you were serious, I would have the bells rung on every street you tread; I would have your coming heralded by the proclamation: "Here passes a novel saint, greater than all the others; he has no sin, and he feels none." But let me tell you without joking: If you are sensible of no sin you are totally dead in sin, and it rules over you completely. I will not speak of such gross, manifest sins as impure inclination, adultery, wrath, hatred, envy, vindictiveness, pride, avarice, sensuality and the like. Not to feel the necessity for the Sacrament, not to desire it—that in itself is sin abundant and great. It is proof that you have no faith, that you have forgotten the sufferings of Christ, that you are filled with ingratitude and spiritual abominations of every description.

62. This, therefore, is my counsel: If you are so insensible as to feel neither sin nor death, touch your mouth, your nose, your ears and hands, and feel whether they be flesh or stone. If they be flesh, believe the Scriptures, though you may not believe your senses. The Scriptures say (Gal 5, 17): "The flesh lusteth against the Spirit"; also (Rom 7, 18): "In my flesh dwelleth no good thing." Similar expressions abound. In accordance with such passages you should say: "Truly, it is evident that I am in the flesh. It is not likely, therefore, that any good thing dwells in me.

Accordingly, so long as I remain in the flesh I shall need to partake of the Holy Supper in order to strengthen my faith and my Spirit against that flesh, for the flesh lusts against the Spirit." The Scriptures do not deceive you. You, however, may be deceived by your own impressions and by the absence of them. Although sin has been conquered through Christ and cannot condemn us nor accuse our consciences, and though our individual sins be forgiven, yet sin continues to exist to the extent of being a source of temptation for us and of trial for our faith.

63. Similarly, if you are not sensible of the world, look about you and learn whether your eyes, your ears and your experience do not inform you of murder, adultery, robbery, error, heresy, persecution and vice of every description among the people surrounding you. When you observe these things, believe the Scriptures which say: "Let him that thinketh he standeth take heed lest he fall" (Cor 10, 12); for into such pitfalls you also may plunge at any hour, not with the heart only but in reality. To hate your enemy, to injure him and to hinder his advantage, is quite within the range of possibility for you. Accordingly, it will be well for you to say: "Truly, I see that I am in the world, in the midst of all kinds of sin and vice, into which it is quite possible for me to fall. Therefore, so long as I live in the world I need to go to the Sacrament, that I may cling to my Saviour and strengthen my faith; for only so may I withstand this evil world and be secure against sin and vice." Although Christ has overcome the world and we cannot be forced into sin, yet sin still exists to the extent of being a power to tempt, torment and hound us and thereby to try our faith.

64. Similarly, if you are not sensible of death, go to the charnel house and to the graves in the cemetery, or believe the Scriptures when they say that it is appointed unto men once to die (Job 14, 5). You shall find that you are not yet in heaven with your body, but death awaits you also; that among the graves there is one for you and at no moment may you rest securely. When these things come to your

notice, reflect: "Verily, I am not yet in the other world. I still have need of going to the Holy Supper to strengthen my faith, lest death, when it overtake me, makes me fearful and fainthearted." A cruel enemy is death; the unbeliever will find him invincible, and he is formidable to the weak believer. Christ has indeed conquered him and he cannot devour nor hold us; however, he still has power to disturb us, to threaten us with despair. Thus he exercises our faith.

65. If you do not realize from your own experience how the devil may drive one into false faith, despair, blasphemy and hate, do believe the Scriptures when they tell you that he so tormented David, Job, Paul and others, and that the same fate for yourself is by no means beyond the range of possibility. You should say: "Truly the devil is still prince of this world and I have not escaped yet from his power. So long as I am in his kingdom I am not secure against him. Therefore it is necessary for me to partake of the Holy Supper and to cling to my precious helper and Saviour. Thus my heart and faith shall be strengthened every day against the danger of the devil's impaling me upon his thorn or strangling me with his poisoned fiery darts." Christ has indeed vanquished the devil for us, but he still remains master of the world sufficiently to attack us with those subtle trials of the spirit whereby our faith is exercised.

66. I have been compelled to express myself in the crude manner of a simpleton for the sake of the ignorant, lazy Christians who do not dwell upon divine things. In consequence of their indolence they soon become indifferent and secure, as if they could dispense with God and his Word; they go on as if danger and trouble could never touch them. Meanwhile they lose their faith and are incapacitated for good works. However, God has permitted such enemies to remain with us that we may be compelled to battle instead of becoming lazy and secure. That was the reason that prompted Jehovah, according to Judges 2, 23, to leave some heathen kings and princes among the children of Israel; he meant to teach the Israelites the lessons of war and to keep them in a warlike condition. God's Word is almighty. Faith

and the Spirit are active and astir; they must always be busy and at war. God's Word, then, requires for a test not puny enemies but the most puissant. From these it wins glory when its mettle is tried. Such enemies are the flesh, the world, death and the devil. Christ is called the Lord of Sabaoth, which means Lord of the warfare, or Lord of hosts —one who is always at war, and ourselves are his battlefield.

67. Plainly we stand in dire need of a gracious God who is able to come to our aid. Further, we must be absolutely certain of his unquestionable desire to manifest his grace and to render aid. But how can we be absolutely certain in this matter without a definite token of his grace and love to us? Without such a sign, who could divine that he thinks of us? Now, the Holy Sacrament has been intended for this purpose; it is established as a sure token of Jesus' grace and love. The Holy Supper is not a sign of his wrath; he would never give it to us if he were angry with us. It is a sign of his supreme love and mercy. And could his love ascend higher and his mercy descend deeper than to truly give us as meat his own body and blood? More than a token, it is intended as a food to refresh and strengthen the soldiers of his army who war by his side. It is the wages and provisions wherewith he pays and feeds his army, all his warriors, until they finally conquer, remaining masters of the battlefield. Again, it is a valuable coin; it is precious, shining gold; it is pure, gleaming silver. Yet again, it is delicate, fine bread, and good, sweet wine. And all this in infinite degree. It is a delight to take part in this warfare.

68. However, you may argue that the statement of Paul is too awful, saying (1 Cor 11, 27) that whosoever eats the bread and drinks the cup of the Lord unworthily, eats and drinks judgment unto himself, and is guilty of the body and blood of the Lord. "His words make us afraid to go to the Sacrament," you say, "for who could deem himself worthy?" I reply: My dear friend, you see who they are whom the apostle reproves, namely, those who rushed in like swine, turned the Sacrament into common food for their bodies by handling simply the bread and wine of daily fare,

and despised each other; moreover, each partook of a separate meal. But they to whom our words refer do not regard the Holy Supper as a meal for swine, but as the true body and blood of Christ. They know that Christ has instituted it as a memorial for himself and as a comfort for us. We speak of those who desire to be Christians, and as such to praise, thank and honor their Master, and who desire to enjoy his grace and love, but who have misgivings by reason of the unworthiness of their persons and therefore stay away, hindered and deterred by groundless fear.

69. Dear friend, you must not consider yourself so much from the standpoint of the worthiness or unworthiness of your person as from that of your need, which renders the grace of Christ necessary. If you recognize and feel your need, you have the requisite worthiness and preparation. The Holy Supper has been instituted by Christ not as poison for us and as a sign of Christ's wrath, but as a means of comfort and salvation. Above all, you must realize that however great your own unworthiness, the merit of your Lord Jesus Christ cannot be doubted. It is your duty to praise, honor and thank him, and, as has been pointed out above, to be one of the observers of his ordinance and institution, as he has a right to expect and as you have vowed in your Baptism. This, then, should be the sentiment of your heart: Very well, if I am unworthy to receive the Lord's Supper, so much worthier is my Lord Christ to receive my gratitude, my praise and regard for his institution. These I am pledged to give by reason of my baptismal vow. Again, while I am not worthy of the Holy Supper, I am surely in need of it. A beggar has no right to be ashamed. Shame is an unnecessary utensil in the house of a poor beggar, even Christ having had words of praise for a certain impudent haggler, Lk 11, 5 ff.

70. So you see there is a twofold reason for you to receive the Lord's Supper. First, it means gratitude and praise for Christ; secondly, it means grace and solace for yourself. To occupy the standpoint of this twofold reason does not argue wickedness and a misuse of the Sacrament; it is the

right standpoint and pleasing to God. Our relation to God is right only when we occupy the standpoint of gratitude and supplication. In rendering thanks we honor him for the blessings and grace already received, in supplication for those we crave for the future. When one goes to the Holy Supper with this disposition, what is his act but the declaration: "Lord, I thank thee for all the grace I have received at thy hands, and I pray thee to supply still further my need"? It is a joint sacrifice of praise and supplication. You cannot do more for God; you cannot more highly honor him.

71. See how precious is that Sacrament wherein you simultaneously thank God for his former mercies and pray for future ones. But who is able sufficiently to thank and to praise? There is absolutely no reason for becoming indolent and indifferent; ardent and strong is the incentive to receive the Holy Supper eagerly and with gladness. Oh, had the dear prophets and fathers only had the opportunity to witness the administration of this Sacrament, with what longing and eagerness they would have thronged about it! how they would have marveled at a state so favored in comparison with their own! But what grief they would have felt had they seen how shamefully we spurn it! And to what height their grief would have risen, had they seen the Papists and sophists make of the Holy Supper a means of traffic through private masses and kindred practices!

72. Take care, therefore, to use the Sacrament only from the twofold standpoint of gratitude and supplication. Beware of the abomination of the Papists, who make of it a sacrifice whereby they do not render thanks for the grace of the past, but seek to acquire and merit grace for the future as by a work of their own; and this grace not in their own behalf, but in behalf of others to whom, as shown above, they sell their sacrificial mass. But you should swell the throng of those who render thanks and praise for the grace of the past, and who long and plead for grace to supply the needs of the future. Thus you will be safe against the temptation to traffic in the Sacrament, or to communicate or sell

it as a meritorious work to others. Every one must thank God for himself here, and in fellowship with all make supplication.

73. So much for the present. To what I have said I call the attention of preachers who may need to be informed. I ask them to instill it into the minds of the people, emphasizing its importance. While some may be too hardened, impenitent and brutish to heed the instruction, with others it will not remain fruitless. It will be good words falling upon good ground, as the saying is. God says his Word shall not return unto him void, but shall accomplish his pleasure. Is 55, 11. They who, in their contempt for the Holy Supper, spurn admonition and refuse to observe the rite while in life and health, should be left to themselves in their last extremity; its administration should be denied them in the hour of death. If they have lived like dogs and swine, let them die like dogs and swine, unless they manifest unmistakable signs of a repentant, believing heart. That which is holy should not be given to dogs, nor the pearl be cast before swine, Mat 7, 6. God's own chastisement shall fall upon the despisers of his Holy Supper; they will be unfitted to receive that Sacrament. I will illustrate this point by a recent occurrence in the city of Torgau. The pastor and the chaplain are still to be found as witnesses.

74. In that city a man, whose name I will not mention, under the cloak of Christian liberty neglected to attend upon the Holy Supper for six or seven years. He postponed it and procrastinated until his final illness came; and even then he waited until the last hour. When he realized the approach of death, he summoned the chaplain and requested that the Sacrament be administered. The chaplain complied, but while the Sacrament was yet in the man's mouth his soul departed. The chaplain was compelled to take the wafer from the open mouth. Its possession filled him with loathing. He asked me what he should do with it, and I advised to burn it. Dear friend, let this incident warn you from living in a brutish manner, even though the Holy Supper is not compulsory. If you can afford to spurn God in his Sac-

rament, he can afford to spurn you in your extremity. "Ye have set at naught all my counsel, and would none of my reproof: I also will laugh in the day of your calamity," Prov 1, 25-26. It is quite right that a professed Christian who brings reproach upon his profession by refusing to receive the Holy Supper when he may do so, shall be denied it when he desires to receive it.

75. Not that I would force any to attend the Holy Supper, or would lay down a law dictating the time to observe it, as the pope did. God does not desire service that must be coerced; still less will he force his gift upon an ingrate. I merely admonish everyone to coerce himself; to let his own devotion be the force which constrains him to seek this precious, priceless blessing of souls. Incidentally, I desire to point out that God will justly manifest his dire displeasure against shameful contempt of his grace and goodness, my motive being that men may learn to seek and receive the grace of God without coercion and law. Such infinite contempt and ingratitude call for a greater penalty than to find ourselves in the end debarred from the Sacrament; and a much greater penalty is inevitable.

76. Consider how repulsive and desperate are the ingratitude and contempt of which we here treat: Under the pope, when we were forced and urged to the Sacrament, we thronged to it. We had to supply money in abundance for its maintenance, and our privileges were purchased at great cost. And receiving the Sacrament in one kind, we got but half of it. Worst of all, we were compelled to attend, not for our good nor to the glory of God, but merely in obedience to the pope as if we were his serfs. He did not consider how we were to be blessed therein, nor how God was to be glorified. Nothing in that connection was preached and taught by the Papists. All the pope was after was our subjection to himself. Indeed we had to go to the Sacrament to our own injury, both in body and soul. Of faith nothing was taught. The Holy Supper was made a work conferring favor upon God. This construction served to conceal from us the true

way of celebrating and appropriating the Sacrament, and to rob us of its blessing and fruit.

77. But now that the Lord's Supper is free, and we are taught how to appropriate it; in short, now that its administration redounds to our welfare and the glory of God, the contempt we manifest toward it and the shameful treatment we accord it are unbecoming men, let alone Christians. We act as if we were stumps and stones having no need of the Sacrament and no concern in it. What wonder that God responds by tormenting and punishing us? Ay, since we who profess Christianity deport ourselves toward our Saviour so contemptuously and blasphemously, it should cause no surprise did God unceasingly torment us with famine, plague, war and every kind of disaster. What do we mean when we who not only obtained gracious deliverance from the papal bondage of souls and from papal fetters, but in addition are offered abundant grace, fail to render thanks for our deliverance, even making light of the Lord's Supper as if it were a needless, useless thing?

78. Therefore, I may justly proclaim this warning in God's stead: "If you will not eat and drink of my Supper which I have instituted for you with fervent love, I will send famine upon you. You shall find your table bare, in the evening and in the morning. If your satiety is such as to leave no desire for my food, I will make you hungry enough, and deprive you of that also which is yours. If you reject the bread of life offered by me in abundance, then suffer the plague, the fever and every variety of disease, and the devil take you at your death. If you reject the Sacrament and the love, grace and peace conferred with it, then take war, trouble, strife and anxiety." What else remains for God to do? How can he suffer his grace persistently and incessantly to be despised? How can he permit steadily increasing ingratitude when the Lord's Supper has been purchased by him at the stupendous cost of the crucifixion of his own Son? God must strike, sending upon us penalty after penalty; in fact, a beginning has already been made. We are provoking his wrath. Grace is suspended and his

displeasure holds sway. His attitude cannot be otherwise in view of the incessant contempt and ingratitude we manifest.

79. I claim now to have done my part; and I have entreated the preachers faithfully to be zealous in this respect and add their entreaties to mine, lest we call down upon ourselves the wrath of God in all its fury. No doubt, some few godly hearts will receive what I have written and amend their lives. As far as the others are concerned, I disclaim all responsibility; their blood be upon their own heads since they have received sufficient warning. May our God, the God of all grace and mercy, grant us his Holy Spirit to quicken us and to warm us to diligently seek his glory and, with fervent devotion of heart, to thank him for his innumerable and unutterable blessings and gifts, through Jesus Christ our Lord and Saviour. Upon him be praise and thanks, honor and glory, forever, Amen! Amen!

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FACTS WORTH REMEMBERING.

Teutonic and Latin Culture Statistically Compared.

Teutonic Nations.	Population in 1900.	Population in 1890.	Increase in Decade.
German Empire	56,345,000	49,428,470	6,916,530
Austria-Hungary	46,912,000	41,358,886	5,553,114
Germany and Austria	103,257,000	90,787,356	12,469,644
Scandinavia	9,824,000	8,957,000	867,000
Netherlands	5,104,000	4,511,415	592,585
Belgium	6,815,000	6,069,321	745,679
Switzerland	3,314,000	2,930,000	384,000
Continent of Europe	128,314,000	113,255,092	15,058,908
British Isles	41,606,000	38,104,975	3,501,025
Total for Europe	169,920,000	151,360,067	18,559,993
Berlin	1,888,000	1,578,794	309,206
Vienna	1,662,000	1,364,548	297,452

The language of Luther and not that of the Pope nor of Napoleon is the leading language of modern culture. The Anglo-Saxons will not forget that Luther was a Saxon.

Romance Nations.	Population in 1900.	Population in 1890.	Increase in Decade.
France	38,641,000	38,269,000	372,000
Italy	32,450,000	31,850,000	600,000
Spain	18,079,000	17,565,632	513,368
Portugal	5,428,656	5,049,729	378,927
Total	94,598,656	92,734,361	1,864,295
Paris	2,661,000	2,447,957	213,043
Rome	463,000	451,000	12,000

During the decade the net increase of the Teutons in Europe has been ten times that of the Latin nations. Copenhagen is a larger city than Rome, and its Royal Library is twice as large as the Vatican Library. Russia in Europe, 106,199,159 in 1897, and 97,097,276 in 1887. increase in decade 9,101,883.

Population of Germany Compared With That of Latin and British Countries.

Population of Latin Countries in 1900.			
Italy	32,450,000	Germany	56,345,000
Spain	18,079,000		
Portugal	5,428,000	More in Germany by...	388,000
Total	55,957,000		

White Population of British Countries.			
British Isles, 1901	41,606,000	Germany, 1900	56,345,000
Canada, 1901	5,339,000	One year's net gain	800,000
Australia, 1901	3,779,000		
British South Africa	1,000,000	Germany, 1901	57,145,000
British India	240,000	British Countries, 1901.	51,964,000
Total	51,964,000	More in Germany by..	5,181,000

It thus appears that there are 5,181,000 more people of the Caucasian race concentrated in the German empire than is scattered in the entire British empire. Germany has had her greatest growth at home, England abroad. Germany has developed intensively, England extensively. This is significant because Germany is in the midst of the 350,000,000 people of the continent of Europe, while the 41,606,000 people of the British Isles have little influence upon them by reason of their isolation. Before 1870 the Romance and Slavic races were pressing the Germans on the west and east; since 1870 the Germans have been gaining on both. The marvelous growth of the Lutheran Church during the last thirty years is due largely to this growth in the population of Luther's fatherland. Every Lutheran and every Protestant may well rejoice over the progress of the classic language and culture of the land of the Reformation.

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Lutherans in the world.	70,000,000	Congregationalists	4,000,000
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Baptists	11,000,000		
Presbyterians	9,000,000	Protestants in world...	140,000,000

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Denmark ...	2,570,000	298	3,205	3,928	.....	.....
Norway	2,373,000	518	5,396	2,709	.....	.....
Sweden	5,340,000	340	15,646	42,011	.....	.....
Iceland	78,489	.....	.....	.....	.....	.....
Faroe Isles...	15,230	.....	.....	.....	.....	.....
Scandinavia	**10,376,719**	**1,156**	**25,247**	**48,648**	.....	.....
Russia	4,190,000	.....	.....	29,925	.....	.....
Finland	2,850,000	.....	.....	2,133	.....	.....
Poland	460,000	.....	.....	.....	.....	.....
Europ'n Russia	**7,500,000**	.....	.....	**32,058**	.....	.....
Austria	420,000	2,169	.....	8,549	.....	4,935
Hungary	1,300,000	.....	.....	.....	.....	.....
Roumania	20,000	416	.....	317	.....	.....
Bulgaria	2,100	.....	271	101	.....	.....
Turkey	3,000	1,518	.....	.....	.....	3,628
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Spain	5,000	4,771	339	265	.....	1,510
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France	105,000	36,447	1,667	2,409	.....	.....
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